



WE FLY TO YOUR PATRONAGE.
O SACRED MOTHER OF GOD! etc.



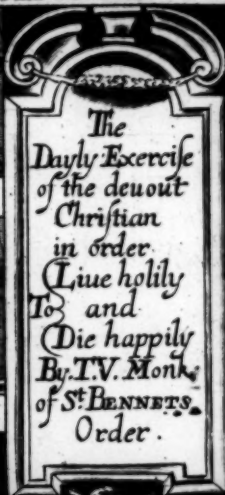
FAITH.



CHARITY.



COMMUNION.



The
Dayly Exercise
of the deuout
Christian
in order
To live holily
and
Die happily
By T.V. Monke
of St BENNETS
Order.



1673



HOPE.



CONFESSION.



LAST AGONY.

line.
8th A 86



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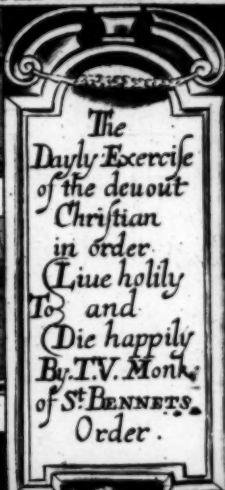
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A DAYLY
EXERCISE
OF THE
DEVOUT
Christian.

CONTAINING
Several most pithy Practices of Piety;
In order to

LIVE HOLILY
AND
DYE HAPPILY.

†
Published by T. V. Monk, of the holy Order
of St. BENEDICT.

The third Edition, digested into better Order, with
many material Additions, and Alterations,

Printed Anno Dom. 1673.

Superiorum permissu.

A DAILY
EXERCISE

OF THE
DEVOUT

Christian

CONCERNING
Several most pious and useful

LIVE HOPEFULLY
AND
DYE HAPPILY

Published by T. A. Smith, of the City of New York
at the BENEFIT

The said T. A. Smith has been ordered to
print material Addressing and Also others

Printed & Sold by D. D. 1833

NEW YORK



To the Honorable
HENRY TITCHBOURN
BARONET.

Honored Sir,

W*Hat the Macedonians said long
since; (when after the death
of King Philip, they saw his
Son Alexander, succeeding no
less to his Father's Virtue and
Valour, than to his Crown and Kingdom;)
That their Nation had lost nothing but the
Body, not the Bravery of their Prince, nor
chang'd its Monarch, but only the Man,
(as Justin expresses it :) The antient Family
of the Titchbourns (which hath continued
successively famous in this Country, since the
first coming in of the Saxons) may truly say
at this present by a particular providence of
Heaven; which depriving it of its worthy Sir
Richard, hath supplied his place with a Sir
Henry (your no less worthy Self :) who suc-*

ceeding as well to your parents Virtue, as to his
Estate and Title; give us all, a most just and
joyful occasion to confess, that we have thereby
suffer'd no notable change or detriment; since
the same spirit of Prudence and Discretion,
which appear'd in the Predecessor, continues
in the conduct and comportment of the Succes-
sor. And surely, they who have at any time
been present, (And who would not wish to be
present at so signal a Ceremony? Which I
here mention amongst the many Examples of
the Fathers and Sons paralell'd conformity, to
eternize the deserved memory of so heroick a
Charity:) at the great Dole, freely given to all
far and near Commers, and annually distri-
buted upon the 25. of March, (as a Memo-
randum, I doubt not, of the celestial bounty)
upon that Day, in which the greatest Dole
that e're was given, (the Bread, I mean,
which Angels feed on,) was bestow'd from a-
bove on starv'd mankind; cannot but admi-
ringly behold so exact a correspondency of Or-
der, of Gravity, of Government, between him
who formerly perform'd this pious action, and
your Self who now prosecutes it; as that the
change appears in nothing but in the Person,
and the difference is only distinguishable by the
Countenance. This little I have said, (and
more I dare not, dreading the offence of your
Modesty,) is chiefly in relation to Gods Praise
and

and Honor, who is the bountiful Author and Bestower of all good Gifts and Blessings: For I well know, That your solid Humility suffers you not to Attribute to your self more of all the high Favours which Nature and Heaven have liberally heap'd upon you, than the bare obligation, which is thereby increased, of corresponding more diligently to your Duty; and, should I go about to give you the least share of the Glory, I should at once injure the divine Grace, and your Virtue. Wherefore to avoid the Censure of Indiscretion, and the Suspicion of Flattery; and lest I should provoke you to indignation, upon pretence of seeking to please you; and finally, fearing that instead of offering you a Present, I might prepare for you a kind of Punishment: I will spare the labour of running farther into the large field of your Praises, (which I plainly foresee would prove as irksome to your moderation and temper, as it is unsuitable to my custom and profession; and which indeed you would more unwillingly permit, than I could easily perform :) Contenting my self only to mention what I may not well smother up in silence, as directly conducing to the design of this Dedication: which is, That the consideration of your singular Piety to God, and sincere Devotion to the sacred Virgin Mother, hath caus'd me to fix my eyes upon your worthy Person, as seeming most

proper to patronize this small product of my pen, containing a Daily Exercise for all pious Christians, in order to a holy Life, and a happy Death;) both in regard of the sympathy between its Precepts and your Practice; and also in hopes, that your propos'd Example, may prove to others a powerful Motive of borrowing your imitation. Nor will I doubt of your favourable acceptance of these well meant endeavours: since what is defective in the Manner and fashion, is abundantly supplied by the price and value of the Matter, by the profit and necessity of the Subject, and by the hearty and unfeigned affections of the Offerer; who ceases not daily to sollicite the divine Goodness, that after a long continued Holy Life, you may finally arrive at a Happy Death, which will be infallibly follow'd with the reward of an eternal Crown of Glory and Immortality.

Honored Sir,
Your most humble Orator.

T. V.

An

AN ADVERTISEMENT

To the

PIOUS READER.

THe good success of the two former Editions of this daily Exercise, hath given encouragement to this third. In which, (by good advice,) there are some Additions, some Defalcations, some Alterations.

The Additions are, The Calender of the Chief of our English, Brittish, Irish and Scottish Saints, for each day in the year, with the time of their Deaths. The Exhortation to all pious Christians, which is in the beginning of the Book; and Several Prayers in the 14th Paragraf.

The Defalcations are, The seven Penitential Psalms Paraphras'd; which, (although they contain most pithy Acts of Devotion, and especially of Contrition, yet those being supplied by many such Acts throughout the whole work) it was judg'd fit to omit; as also the several unnecessary Examinations of the Conscience, and some other few Superfluities; lest this intended Pocket-Book should have swell'd to an over-big Bulk.

The Alterations, are chiefly of the You into Thou, in our addresses to the Divine Majesty: For notwithstanding that other Nations generally make use of that sweeter and smother manner of expressing themselves in Prayer; yet I durst not introduce it into our Language, for fear of incurring the Censure of Novelty or Singularity.

What else is diversified either in the Manner, or in the Matter, will obviously appear to the devout Persuader; to whose Prayers the Compiler humbly commends himself.

The Roman Calendar.

Containing the
Festival, Fasting, and Saints Days ;
 according to the most authentick Pra-
 ctises, and last Instructions : With the Time
 in which the Saints dyed.

January

Hath Days	31	} Sun Rises {	1. Day, 8. 2. min.
Fasting Days	0		15. Day, 7. 44. m.
Festival Days	2		31. at 7. 18. min.

Roman

- 1 **A** The Circumcision of our Lord Jesus Christ.
 (call'd New-Years-Day, *Luke 2.*
- 2 **b** The *Octave* of S. Stephen.
- 3 **c** The *Octave* of S. John.
- 4 **d** The *Octave* of the Holy Innocents.
- 5 **e** The Vigil of the Epiphany : with a Comem.
 of S. Telesphorus, Pope and Mart. 154
- 6 **f** The Epiphany of our Lord. Or the Solemnity
 in memory of Christs Apparition and
 Manifestation to the Gentiles, *Mat. 2.*
- 7 **g** Of the *Octave* of the Epiphany.
- 8 **A** Of the *Octave*.
- 9 **b** Of the *Octave*.
- 10 **c** Of the *Octave*.
- 11 **d** Of the *Octave*. With a Comem. of Hyginus
 Pope and Mart. 144. Of

The English Calendar.

CONTAINING

The Names of the chief Saints of
the three Nations, for every Day
in the Year : With the time in which
they dyed.

January

English.

- 1 Eluan-Bishop, and Midwin Confes. Noble Brit-
tans in the time of King Lucius. 198
- 2 A Thousand holy Martyrs, the Disciples of St.
Amphibalus, at Lichfield. 304.
- 3 Fintanus, Abbot of Dunblesk in Irel. Con. 680
- 4 Melorus, a young British Prince Mart. 411.
- 5 Edward, King, commonly call'd the Confessor,
1066. Canoniz'd by Alex. 3. and this day
appointed to be kept Holy by Innocent 4.
- 6 Peter, the first Ab. of Cant. Con. 607.
- 7 Cedda, (Bro. to S. Chad,) second Bish. of Lond.
Con. 664.
- 8 Wulfine, Bish. of Sherburn. Con. 958
- 9 Brithwald, Arch-B. of Cant. Con. 730.
- 10 Adrian, Abbot of Cant. Con. 708
- 11 Egwin, third Bish. of Worcester, Con. 716

Bennet

January.

- Roman.
- 12^e Of the *Octave*
- 13^f The *Octave* Day of the Epiphany
- 14^g *Hilarius*, B. of Poitiers in France, Con. 348
with a Com. of S. Felix Pr. and Mar. 280
- 15^a *Paul*, the first Hermit in Egypt, Con. 308.
And *Maurus*, Ab. & Con. (one of S. Bene-
dicts first Disciples) who died in Fran. 583
- 16^b *Marcellus*, Pope and Mart. 309
- 17^c *Antony*, Ab. Hermit in Egypt, Con. 330
- 18^d The Chair of S. *Peter* at Rome, in memory
of the Translation of his Seat from Antioch
to Rome, about the y. 40. With a Com. of
St. Prisca, Virg. Mart. of 13. y. old. 269
- 19^e *Marius* and *Martha*, Husband and Wife, with
their Children Audiface and Abacum 45
- 20^f *Fabian*, Pope and Mart. 251. And *Sebastian*
Martyr. 284
- 21^g *Agnes*, a Noble Virgin. Martyr, of 13 year
old. 304
- 22^a *Vincent* Deacon, Mart. in Spain. 300. And
Anastasi a Persian Monk and Mart. 617
- 23^b *Euerentiana* Vir. Mart. comp. of S. Agnes. 304
- 24^c *Timothy*, Bish. of Ephesus, Mart. 50
- 25^d The Conversion of S. *Paul* the Apost. 2 years
after our Saviours Ascension. Act. 9. 20
- 26^e *Policarp*, Bish. of Smirna, Mart. 150
- 27^f *John Chrysostom*, B. of Constant. D. Con. 400
- 28^g *Agnes* the 2d. time. Or a com. of her appear-
ing to her Par. on the 8. day after her Bur.
- 29^a
- 30^b *Martina*, Virg. Mart at Rome. 233.
- 31^c

January.

English.

- 12 *Bennet*, surnamed Biscop, Ab. of Wire, Conf.
St. Beda's Master. 660
- 13 *Kentigern*, Bish. of Glasco, Con. 596
- 14 *Maura* and *Brigida*, Sister-Virg. Mart. 540
- 15 *Ita*, or *Mida*, Virg. Abbess of Kilkenny. 569
- 16 *Henry*, Hermit in the Island Cocket, Con. 1120
- 17 *Caradock*, Hermit in Wales, Con. 1124
- 18 *Deicola*, Ab. of Luthra in Burgundy, Con. 591
- 19 *Wolstan*, Bish. of Worcester, Con. 1095
- 20 *Richard* of Hampool, Hermit, Con. 1349
- 21 *Malcallanus*, Abbot of S. Michael in Lorain,
Con. 978.
- 22 *Maimbodus*, Martyr in Burgundy 900
- 23 *Theorithgith*, Virg. of Barking, 678
- 24 *Cadock*, Ab. of Lancaruan. Con. 570
- 25 *Paul*, the Disc. of S. Patrick, Herm. Con. 450
- 26 *Bathildis*, Queen of France, Foundress and Ab-
bess of Chelles. 669
- 27 *Algina*, Virg. Abbess of Shaftsbury. 880
- 28 *Sexulph*, Bish. of Lichfield, Con. 700
- 29 *Gildas* the Elder, *Albanus*, Ab. Con. 512
- 30 *Gildas* the Younger, *Sapiens*, Badon. 570
- 31 *Wilgis*, Father to S. Willibrord, Ab. Con. 736

Roman.

February.

Hath Days 28
Fasting Days 2
Festival Days 2

Sun Rises { 1. Day at 7. 17. m.
15. Day at 6. 54. m.
last Day, at 6. 16. m.

1 d Ignatius, B. of Antioch, Mart. 110. And the Vigil of the Purification. Fast.

2 e The Purification of the Bl. V. Mary, call'd Candle-Mass Day. Luk. 2.

3 f Blasius, B. of Sebaste in Armen. Mart. 286

4 g

5 A Agatha Virg. Mart. at Catana in Sicily. 253

6 b Dorothy, V. Mart. at Cæsarea in Cappad. 280

7 c Romualdus, Ab. Con. Institutor of the Monks of Camaldula. 1007

8 d

9 e Apollonia, Virg. Mart. of Alexandria. 247

10 f Scholastica, Virg. Sister to S. Benedict. 535.

11 g

12 A

13 b

14 c Valentin, Priest, Mart at Rome, 270.

15 d Faustinus and Jovita, Mart. at Brixia, 122

16 e

17 f

18 g Simeon, B. of Jerusalem, Mart. crucified in the 120 y. of his age, and of Christ, 109

19 A

20 b

21 c

22 d The Chair of S. Peter at Antioch, in memory of his first fixing there, in the year 39

23 e The Vigil of St. Matthias, the Apost. Fast.

24 f Matthias, Apost. Mart. substituted instead of Judas the Traytor, 74

February.

English.

- 1 *Brigit*, Virgin of Kildare in Ireland, Thaumaturga, or the worker of Wonder, 523
- 2 *Laurence*, Arch-B. of Cant. Con. 619.
- 3 *Werburga*, Virg. Abbess of Trent, &c. and Patroness of West-Chester, 676
- 4 *Gilbert* of Sempringham, Con. Institutor of the Gilbertian Monks. 1190.
- 5 *Indractus* and his Comp. Martyrs, 678
- 6 *Inas*, K. of the West-Sax. Monk, Con. 727
- 7 *Augulus*, Bish. of London, Mart. 305
- 8 *Elfreda*, V. Abbess of Strenshal, 714
- 9 *Thelian*, B. of Landaff, Con. 563
- 10 *Trumwin*, B. of the Picts, Con. 700
- 11 *Cedmon*, surnamed Simplex, Lay-brother of Strenshal, Con. 670
- 12 *Edilwald*, Monk, Hermit, Con. 700
- 13 *Ermenilda*, Queen, Abbess of Ely, 685
- 14 *Fechinus*, Ab. of Fouar in Irel. Con. 664
- 15 *Sigfride*, Bish. of Vexion, Con. Apost. of the Goths. 1001.
- 16 *Ofwy* King of Northumb. Con. 679
- 17 *Finan*, B. of Lind. Apost. of the Merc. Con. 660
- 18 *Ethelstan*, Bish. of Hereford, Con. 1056
- 19 *Acca*, Bish. of Hexam, Con. 740
- 20 *Ulrick*, Hermit at Hasleberry, Con. 1154
- 21 *Cymbert*, Bish. in the Isle of Wight, Con. 730
- 22 *Ethnea* and *Fidelmia*, Virgin-Sist. in Irel. 432
- 23 *Millburga* Virg. Abbess of Wenlock, 664
- 24 *Ethelbert*, first Christian K. of Kent, Con. 616

Furſes

Roman.

February.

25g

26a

27b

28c

March.

Hath Days 31

Fasting Days 1

Festival Days 2

Sun Rises

1. Day at 6.24. min

15. Day at 5.52.m.

last Day at 5.24.m.

1 d

2 e

3 f

4 g

Casimir, Con. Son to Casimir, K. of Poland
1489. with a Com. of Lucius, Po. Mar. 257

5 a

6 b

7 c

Thomas of Aquin, Doct. Con. 1274

8 d

9 e

Ferty Martyrs, Soldiers in Cappadocia, 313

10 f

The Spring Equinoctial.

11 g

12 a

Gregory, Sirnamed the Great, Doct. Con.
the Apost. of England, 604

13 b

14 c

After this Day, Lent cannot begin.

15 d

16 e

17 f

18 g

19 a

Joseph of Nazareth, Bride-groom of the B.
V. Mary, & reputed Father of Jesus, Mat. 1

English.

February.

- 25 Furseus, an Irish Kings Son, Ab. Con. 650
- 26 Milwida (Milgitha) V. Dau. to K. Merwald, 676
- 27 Eluius, B. of Menevia, in the primitive times
of the British Church, 450
- 28 Oswald, Bishop of York, Con. 992

March.

- 1 David, B. of Menevia (now call'd St. Davids)
Con. 592
- 2 Chad, B. of the Mercians, at Lichfield, Con. 670
- 3 Winwalock (Wenlock) Ab. of Tauracum in lit-
tle Britany, Con. 460
- 4 Owen, Con. a Monk of Lichfield, 670
- 5 Piran, Bish. of Sagire in Irel. and afterwards
Hermit in Cornwall, 460
- 6 Fridolin, Ab. of Secking in lower Ger. Con. 564
- 7 Esterwin, Ab. of S. Paul, at Wyremouth. Con. 686
- 8 Felix, B. Con. Apost. of the East-Ang. 650
- 9 Alured, Ab. of Ridale, Con. 1166
- 10 Himelin. Herm. Con. at Vissenakin in Brab. 760
- 11 Lietphard, B. of Cant. Mart. at Cambray, 650
- 12 Brian, a K. in Ireland, Mart. 600
- 13 Cungarus, Herm. Con. at Cungersb. in Som. 711
- 14 Ceolulph, K. of North. Monk. Con. 735
- 15 Ariobulus, Bish. Mart. sent by St. Peter into
Britany. 98
- 16 Adaman, Con. at Coldingham, 680
- 17 Patrick, the Great, B. Con. Apost. of Irel. 472
- 18 Edward, K. of the West-Sax. Mart. 978
- 19 Alkmund, Mart. buried at Derby, 800

Cuthbert.

Roman.

February.

25g

26a

27b

28c

March.

Hath Days 31

Fasting Days 1

Festival Days 2

Sun Rises

1. Day at 6.24. min

15. Day at 5.52. m.

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1489. with a Com. of Lucius, Po. Mar. 257

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19 a

Joseph of Nazareth, Bride-groom of the B.
V. Mary, & reputed Father of Jesus, Mat. 1.

English.

February.

- 25 *Furseus*, an Irish Kings Son, Ab. Con. 650
26 *Milwida* (*Milgitha*) V. Dau. to K. *Merwald*, 676
27 *Eltius*, B. of *Menevia*, in the primitive times
of the British Church, 450
28 *Oswald*, Bishop of York, Con. 992

March.

- 1 *David*, B. of *Menevia* (now call'd St. Davids)
Con. 592
2 *Chad*, B. of the Mercians, at Lichfield, Con. 670
3 *Winwalock* (*Wenlock*) Ab. of *Tauracum* in lit-
tle Britany, Con. 460
4 *Owen*, Con. a Monk of Lichfield, 670
5 *Piran*. Bish. of *Sagire* in Irel. and afterwards
Hermit in Cornwall, 460
6 *Fridolin*, Ab. of *Secking* in lower Ger. Con. 564
7 *Esterwin*, Ab. of S. Paul, at Wyremouth, Con. 686
8 *Felix*, B. Con. Apost. of the East-Ang. 650
9 *Alured*, Ab. of *Ridale*, Con. 1166
10 *Himelin*. Herm. Con. at *Vissenakin* in Brab. 760
11 *Lietphard*, B. of *Cant*. Mart. at *Cambray*, 650
12 *Brian*, a K. in Ireland, Mart. 600
13 *Cungarus*, Herm. Con. at *Cungersb.* in Som. 711
14 *Ceolulph*, K. of North. Monk. Con. 735
15 *Ariobulus*, Bish. Mart. sent by St. Peter into
Britany. 98
16 *Adaman*, Con. at *Coldingham*, 680
17 *Patrick*, the Great, B. Con. Apost. of Irel. 472
18 *Edward*, K. of the West-Sax. Mart. 978
19 *Alkmund*, Mart. buried at *Derby*, 800

Cuthbert,

Roman.

March.

20	b	Joachim, Con. Father of the Bl. Virg. Mary.
21	c	Benedict the Great, Ab. Con. and Patriarch of Monks in the Western Church 542
22	d	
23	e	
24	f	The Vigil of the Annunciation, Fast, unless it falls in the Paschal time.
25	g	The Annunciation of the B. V. Mary; when the Arch-Angel Gabriel brought her the happy tidings of Christs Incarnation, Lm. i.
26	a	
27	b	
28	c	
29	d	
30	e	
31	f	

April.

Hath Days	30	Sun Rises {	1. Day at 5. 30. m.
Fasting Days	0		15. Day at 4. 51. m.
Festival Days	2		last Day at 4. 26. m.

1	g	
2	a	Francis of Paula, Con. Institutor of the Order of Minims, 1507
3	b	
4	c	
5	d	
6	e	
7	f	
8	g	
9	a	
10	b	
11	c	Leo, I. Pope, Con. surnamed the Great, 461
12	d	Her-

English.

March.

- 20 Cuthbert, B. of Lindisfarn, Herm. Con. 687
- 21 Herebert, Priest, Monk, Herm. Con. 687
- 22 Hamund, Bish. of Sherburn, Mart. 872
- 23 Pinguar, with his Sister Piala, and 777 Compa.
Martyrs in Cornwall, 450
- 24 Lanfrank, Arch-B. of Cant. Con. 1089
- 25 William, a Child, Martyred at Norwich, 1146
- 26 Alfwold, Bish. of Sherburn, Con. 998
- 27 Rupert, Bish. of Saltzburg in Germ. Con. 623
- 28 Albert. Arch-B. of Cassel in Irel. Con. 750
- 29 Gelasius, Arch-B. of Armagh in Irel. Con. 1174
- 30 Patton, 2d B. of Werda in Westphal. Con. 760
- 31 Adrian and Cadoc, Priests, Confessors, and the
Apostles of the Morins, at Pontois, 640

April.

- 1 Agilbert, Bish. of the West-Sax. and afterwards
of Paris, 665.
- 2 Ebba, the Younger, Abbess of Coldingham, Mar.
with her Compan. 880.
- 3 Richard B. of Chichester, Con. 1253.
- 4 Gundley, King, Hermit, Con. 550
- 5 Affer, Bish. of Sherburn, Con. 883
- 6 Elstan, B. of Wilton, Con. 980
- 7 Bernacus, Abbot and Con. in Wales, 500
- 8 Lethardus, B. and Con. 597
- 9 Gisla and Rictrude, Virgins, Nuns in Kent, 770
- 10 Paternus, Monk of Paderborn in Germ. 1058
- 11 Guthlake, the famous Herm. of Croyl. Con. 714
- 12 Mechtild, Virg. of Alaxion in France, 1269

Roman.

April.

- 13^e Hermenegildus, Mart. Son of Leovigildus K.
of the Goths, 604
- 14^f Tiburtius, Valerianus, and Maximus, Mar. 225
- 15^g
- 16^a
- 17^b Anicetus Pope and Mart. 175
- 18^c
- 19^d
- 20^e
- 21^f
- 22^g Soterus and Caius, Popes. Martyrs: the first
at Rome, 179. the second 296
- 23^a George, Mart. in Capadocia, 282, the Ge-
neral Patron of the English Nation.
- 24^b
- 25^c Mark, the Evangel. at Alexandria, Mart. 64
Upon this Day are said the Great Litanies;
and Abstinence from Flesh.
- 26^d Cletus and Marcellus. Popes, and Mart. the
first at Rome, 93. the 2d 304
- 27^e
- 28^f Vitalis, Martyr, at Ravenna, under Nero, 51
- 29^g Peter, Mart. slain by the Hereticks, 125
- 30^a Catherine of Siena, Virgin. 1380

May.

- Hath Days 31
- Fasting Days 0 } Sun Rises { 1. Day at 4. 23. m.
- Festival Days 1 } { 15. Day at 4. 3. m.
- { last Day at 3. 50. m.
- 1^b Phillip, and Jacob, Apostles: the first stoned
to Death, 54. the second named our Lord
Brother, and James the Lesser, was the 1.
B. of Jerusa. where he was Mart. in the y. 63
- 2^c Athanasius, B. of Alexan. a glorious Con. 377

English.

April.

- 13 Elffeda, Widow at Glastonbury 947
14 Ethelwolph, K. of the West-Sax. Con. 857
15 Paternus, B. Con. in Wales, contemp. with S. David and S. Thelian. 560
16 Maxentia, Virg. Mart. at Beauvais in France
17 Stephen, furn. Harding, Ab. Con. of Cister. 1118
18 Erardus, Bish. of Ratisbonne, Con. 750
19 Elphegus, Arch-B. of Canter. Mart. 1012
20 Cédwall, King, of the West-Sax. Con. 689
21 Anselm, Arch-B. of Canterb. Con. 1109
22 Britan, B. of Winchester, Con. 944

23 Etheldred, K. of the West-Sax. Mart. 872
24 Mellitus, first B. of London, after the Conversion; and from thence Arch-B. of Cant. 626
25 Egbert, Abbot in Scotland, Con. 730

26 Leofric, first B. of Excester, Con. 1073
27 Walburga, Virg. Abbess of Heydenham in Bavaria 776
28 Juo, Bish. and Con. at St. Ives in Huntingdonshire, 600
29 Paul, B. of Leon, in lit. Britany, Con. 675
30 Erconwald, B. of London, Con. 675.

May.

- 1 Alaph, Bish. of the place, so named from him in North-Wales, where he dyed, 596
2 Ultan, Ab. of Fossis, Bro. to S. Fursey and S. Foillan, Con. 660

Roman.

May.

- | | | |
|----|---|---|
| 3 | d | The Invention (or finding) of the Cross, by Helena the Mother of Constantine, 316 |
| 4 | e | Monica, Widow, Mother of S. Augustin, 389 |
| 5 | f | |
| 6 | g | John at Port-Latin. A solemnity in mem. of the mirac. deliv. of S. John the Evangelist, out of the Tub of boyling Oyl, 83 |
| 7 | a | Stanislaus, B. of Cracovia in Pol. Mart. 1079 |
| 8 | b | The Apparition of S. Michael the Arch-Ang. upon Mount Garganus in Apulia, 495 |
| 9 | c | Gregory, B. of Nazian, Doct. Con. 389 |
| 10 | d | Gardianus and Epimachus, Martyrs, 366 |
| 11 | e | |
| 12 | f | Nereus and Achilleus, Bro. Mart. Domitilla, V. Mart. 92. Pancratius 14 y. old, Mart. 187 |
| 13 | g | |
| 14 | a | Boniface, Mart. at Tharfis in Cilicia, 290 |
| 15 | b | |
| 16 | c | Urbaldus B. of Eugubiu in Umbria, Con. 1260 |
| 17 | d | |
| 18 | e | |
| 19 | f | Prudentiana, Virg. (Daugh. of Pudens) 461 |
| 20 | g | |
| 21 | a | |
| 22 | b | |
| 23 | c | |
| 24 | d | |
| 25 | e | Urbanus the first Pope and Mart. 233 |
| 26 | f | Eleutherius, Pope, Mart. 194. This P. sent Eutychius and Damian, to convert K. Lucius |
| 27 | g | John, the first Pope and Mart. 526 |
| 28 | a | |
| 29 | b | |
| 30 | c | Felix, the first Pope and Mart. 275 |
| 31 | d | Petronilla, Virg. Daughter of S. Peter, 35 |

English.

May.

- 3 Walter, Ab. of Melrose, Con. 1100
- 4 Ethelred, King of Mercia, afterwards Monk and Abbot of Bardney, Con. 716
- 5 Richard, King, Con. died at Luca in Italy, 750
- 6 Edbert, B. of Lindsarn, Con. 698
- 7 John, Arch-B. of York, Con. furn. of Beverly, 721
- 8 Wire, Con. 731. His Body is at Mastricht in Brabant
- 9 Beatus, Con. Apostle of Switzerland, 111
- 10 Henry. B. of Uprall, the Ap. of Finland, M. 1151
- 11 Fremund, Son to K. Offa, Mart. 866
- 12 Remigius, B of Lincoln, Con. 1091
- 13 Merwina, Virg. Abbess of Ely, 980
- 14 Editha El Virg. Ab. of Polesworth in Warwi. 980
- 15 Dymrna, Virg. Mart. in Brabant, 600
- 16 Symon, surnamed Stock, Con. Carmelit. who died at Bardeaux, 1265
- 17 Carantocus, (Cernac,) Con. in Wales, 432
- 18 Sewall, Arch-B. of York, Con. 1258
- 19 Dunstan, Arch-B. of Canter. Con. 988
- 20 Ethelbert, K. of the East Ang. Mart. 793
- 21 Godrick, Hermit, and Con. 1170
- 22 Constantin, the Great, Emperor, Cen. 348
- 23 William Martyred at Rochester. 1160.
- 24 Robert, B. of Hereford, Con. 1148
- 25 Aldelm, B. of Sherburn, Con. 709
- 26 Augustin, first Arch-B. of Cant. Apostle of Eng. Cen. 609
- 27 Beda, surnam'd Venerable, Priest, Mo. Cop. 736
- 28 Theocus, Hermit at Teuksbury, Cen. 720
- 29 Ergontha, Virg. Abbess of Faremonstir, 660
- 30 Hienna, (Heyna, Bega,) Virg. at Tadcast. 657
- 31 Guithelinus, Arch-B. of London, Con. 460

Roman.

June.

Hath Days 30

Fasting Days 2

Festival Days 2

Sun Rises

1. Day at 3.50. m.

15. Day at 3.48. m.

last Day at 3.56. m.

1 e

2 f

Marcellinus Priest, & Peter the Exorcist, Ma.
at Rome, 286. Erasmus B. at Formia.

3 g

4 a

5 b

6 c

Norbert, the 15. B. of Magdeburg. Con. Foun.
of the Order of Premonstratensis 1134

7 d

8 e

9 f

Primus & Felicianus Martyrs. 283

10 g

The begin. of the Summer Quarter.

11 a

Barnabas Apostle, Martyr'd in Cyprus 50

12 b

Basilides, Cyrinus, Nabor, Nazar. Sold. M. 282

13 c

Antony of Padua, Con. 1231

14 d

Basil, the Great, B. of Cesarea, Doct. Con. 369

15 e

Vitus, Modestus, Crescentia, Mart. 283

16 f

17 g

18 a

Marcus & Marcellianus Brothers, Mart. 287

19 b

Gervasius & Protasius Brothers, Mart. 171

20 c

Silverius, Pope, Mart. 540

21 d

22 e

Paulinus B. of Nola in Campan. Con. 431

23 f

The Vigil of S. John Baptist. Fast.

24 g

The Nativity of S. John Baptist. Luke 1.

25 a

Of the Octave of S. John

26 b

John & Paul Br. M. 534 with a Com. of the Oct

27 c

Of the Octave

28 d

Leo, 2d Pope, Con. 684. With a Com. of the
Octave, and of the Vigil of S. Peter. Fast.

29 e

Peter & Paul, Apostle and Mar. at Rome. 69

30 f

The Commemoration of S. Paul the Apostle.

English.

June.

- 1 Wistanus, Prince of Mercia, Mart. 549
- 2 Malcolu, 3d K. of Scotland, Con. 1092
- 3 Pega, Virg. Sister of S. Guthlake, 720
- 4 Petrock, Ab. Con. at Padstow in Cornw. 650
- 5 Bonif. (al. Winfrid) 1. A. B. of Mentz, Ap. of Ger. mart. with his Com. at Dockum in Frizland 754
- 6 Gudwall, B. and Con. in North-Wales 403
- 7 Robert, Ab. of Knaresburrow in York, Con. 1159
- 8 William, Arch-B. of York, Con. 1154
- 9 Columba, Ab. and Founder of Hoy, furna. Kille, or Celle, the Great Ap. of the Picts, Con. 596
- 10 Margaret, Q. of Scotland, 1092
- 11 Egbert, the 17 King of North. Monk, Con. 758
- 12 Cunera, Virg. Mart. one of the 11000 at Renen.
- 13 Odulphus, Priest, Con. at Evesham, 840
- 14 Brandan. Ab. Con. a famous worker of Wond. 570
- 15 Eadburga, Virg. of Wilton, 960
- 16 Mayne (Menus) Ab. Con. in lit. Br. 620
- 17 Botulph, Ab. Con. at Boston in Linc. 680
- 18 Adolph, Bro. to Botulph, B. of Utrecht, Con. 650
- 19 Burjene, Virg. in Cornwall. 630
- 20 The Translat. of K. Ed. Mart. & of K. Oswald M.
- 21 Egelmond, Martyr in Holland 720
- 22 Alban. the first Martyr of Britany 303
- 23 Ediltrudis, (Etfeldre. Audry) Q. V. Ab. of Ely 680
- 24 Bartlemew, Priest, Hermit, Con. 1100
- 25 Amphibalus, Mart. St. Albans Instructor. 304
- 26 Adelbert, Deacon, Con. at Egmont in Hol. 705
- 27 Sezinus, B. Con. Patron of Leon in L. Br. 529
- 28 Sethrida (Sissetrude) V. Ab. of Farmonft. 660
- 29 Hugo, a Child crucified at Lincoln. 1255
- 30 Theodatus (Desfedit) A. B. of Cant. Con. 654

Reman.

July.

Hath Days 31

Fasting Days 1

Festival Days 2

Sun Rises

1 Day, at 3.57.m.

15 Day, at 4.14.m.

last Day, at 4.38.m.

1 g The *Octave* Day of S. John Bap. with a Com. of the *Octave* of the Apostles.

2 a *The Visitation of the B. V. Mary.* A Feast instituted by P. Urban, 6. 1385. With a Com. of S. Procef. & S. Martini. Mart. at Rome, 53

3 b Of the *Octave* of the Apostles

4 c Of the *Octave* of the Apostles

5 d Of the *Octave* of the Apostles

6 e The *Octave* day of the Apostles

7 f

8 g

9 a

10 b Seven Brethren, Martyrs, the Sons of S. Felicitas, 136. And S. Rufina and Secunda, Sisters, Martyrs. 260

11 c Pius, P. Mart. 153. *The Translation of S. Basil.*

12 d Nabor & Felix, Mart. 380. With a Comem. of S. John Gualbert, Ab. of Passinian near Florence; Instit. of the Vallisambrosians 1073

13 e Anacletus, Pope, Mart. 5. after S. Peter 112

Bonaventura, B. of Albania, Doct. Con. 1273

14 f with a Com. of S. Henry, I. Emp. Con. 1007

15 g

16 a

17 b Alexius, Con. the Son of Euphemianus a Sen. in whose house he liv'd & died unknown 398

18 c Symphorosa, with her 7 Sons Mart. 138

19 d *Dog Days begin about this time.*

English.

July.

- 1 Julius & Aaron Mart. at Caline 304
- 2 Oudock B. of Landaff, Con. 600
- 3 Gurhagon Hermit, Con. at Ostkerk in Flan. 1059
- 4 Odo, Arch-B. of Cant. Con. 958
- 5 Modwena, Virg. Ab. of Burton 870
- 6 Sexburga, Queen Abbess of Ely, 699
- 7 The Translation of S. Thomas of Cant. 1342. And
S. Willebald, B. of Eystat in Bava. Con. 781
- 8 Edgar King, Con. the 1. Monarch of Eng. 975
- 9 Ethelburga, Queen, Wife to K. Inas, and afterw.
Abbess of Barking 740
- 10 Grimbald, Abbot of Winchester, Con. 904
- 11 Withburga, V. Abbess of Dereham in Norf. 670
- 12 Kilian, and his Comp. Mart. at Wirtzburg 697
- 13 Mildreda, Virg. Abbess of Minster in the Island
Thanet. 664
- 14 Marcellinus (Marchelmus) Priest, Con. and the
the Apost. of Gelderland, 762
- 15 Swithin B. of Winchester, Con. 863
- 16 Osmund Bish. of Salisbury, Con. died in the
year 1099, and was Canonized by Pope Ca-
lixtus 3. in the year, 1456
- 17 Kenelm, King of Mercia, Mart. 820
- 18 Edburga, Virg. of Alesbury 610
- 19 Dimanus, a Kings Son and Monk in Scotl. 670

Roman.

July.

- 20^e Margaret, Virg. Mart. at Antioch 243
- 21^f Praxedes, Sift. to S. Pudencia, V. at Rome. 164
- 22^g Mary Magdalen, the Pattern of true Penitents, died at Marseilles in France. 84
- 23^a Apollinaris, B. of Ravenna, Mart. 74
- 24^b The Vigil of S. James, ^{past} With a Commem. of S. Christina, V. Mart. 285
- 25^c James the Greater, Apostle. Brother of St. John the Evang. beheaded at Jerusalem. *Act.* 12. in the y. 42. With a commem. of S. Christopher, Mart. in Lycia, 254
- 26^d Anne, Mother of the B. Virgin Mary.
- 27^e Pantaleon, Mart. at Nicomedia. 301
- 28^f Nazarius, Celsus, Victor Pope, Martyrs, and Innocent Po. Con. The 2 first Children, died man-like for their Faith 58. S. Victor the 15 P. after S. Peter was slain, 203. S. Innocent died at Rome, 417
- 29^g Martha Virg. the Sister of Lazarus and Magdalen, died in France, 84. With a Com. of S. Felix, the 2d P. & Mar. 354. & of S. Simplicius, Faustinus & Beatrix, Mart. 302
- 30^a Abdon & Sennen, Persians, Mart. 253
- 31^b Ignatius Founder of the Society of Jesus, died at Rome, in the y. 1556

August.

- Hath Days, 31 } (1 Day at 4. 39. m.
- Fasting Days, 3 } Sun Rises } 15 Day, at 5. 5. m.
- Festival Days, 3 } (last Day, at 5. 35. m.
- 1^c S. Peters Chains, A Feast institut. 438. in mem. & veneration of those Chains wherewith Herod bound S. Peter. *Act.* 12. at Jerusa. &c. With a Com. of the holy Machabees, (which were a Mother and 7 Sons) 163 y. bef. Ch.

English.

July.

- 20 Alwitha, Queen, the Foundress of the Monastery of Wilton, 904
- 21 Ethelburga, Virg. Abbess of Farmonstier, 650
- 22 Kenulphus, Con. King of Mercia, Father of St. Kenelm, and Foun. of Winchcomb Abbey 819
- 23 Vedinus, Arch-B. of London, Mart. 436.
- 24 Rufinus and Ulfadus, Brothers, Mart. 668
- 25 Adlar, Bish. of Erford, Mart. 755.
- 26 Christina, (Christiana) Virgin, at Dermond in Flanders, 660
- 27 Joseph of Arimathea, the Noble Decurion mention'd in the Gospel, who died at Glastonb. 82
- 28 Sampson, B. of Dole in Lit. Britony, Con. 604
- 29 Germanus & Lupus, French Bishops & Confessors, who having confuted the Pelagian Heresie in Britany, died in France. 440
- 30 Tatwinus, Arch-B. of Cant. Con. 734
- 31 Neotus (Needs) Monk, Hermit, Confessor, and a famous Doctor, 896

August.

- 1 Ethelwold, B. of Winchester, Con. 984

Roman.

August.

- 2 d Stephen Pope and Martyr, 257
- 3 e The Invention or finding of S. Stephen the 1.
martyrs Relicks at Jerusalem, 400
- 4 f Dominick, Con. Institutor of the Order of
Preachers, or Dominican Friars, 1223
- 5 g The Dedication of the Church of our B. Lady ad
Nives, or at the Snow; in memory of that
signal Maricle of the Snow, 367
- 6 a The Transfiguration of our Lord Jesus, upon
Mount Thabor. Luk. 9. in. 33^d y. of his Life.
With a Com. of S. Sixtus the 2^d P. & Mart.
& of S. Felicissimus & S. Agapitus his Dea-
cons, who were beheaded with him, 261
- 7 b Donatus, B. of Arethum in Tuscja, Mart. 362
- 8 c Cyriacus, Iargus, Smaragdus, Mart. 285
- 9 d The Vigil of S. Laurence, Fast. With a com.
of S. Romanus, Mart. 253.
- 10 e Laurence Martyr, the Deacon of Pope Six-
tus the 2^d 253.
- 11 f Of the *Octave* of S. Laurence, with a Com. of
S. Tiburtius, & Susanna, 285
- 12 g Of the *Octave* of S. Laurence with a Com. of
S. Clara Virg. the first plant of the poor
Clares, 1253
- 13 a Of the *Octave*: With a Comem. of S. Hipoli-
tus & Cassianus, Mart. whereof the former
suffer'd with his whole family, 262. And the
other slain by the Children he taught, *ibid.*
- 14 b Of the *Octave*: With a Com. of the Vigil of
the Assump. Fast: and of Eusebius Con-
fessor, 347
- 15 c The Assumption of the B. V. Mary, Mother
of God, 36
- 16 d Hiacinthus, Con. at Cracovia in Poland 1257
with a Com. of the *Octave*.

English.

August.

- 2 Kinedus, Herm. & Con. at Glower in Glamorgar.
- 3 Domitius, Monk of S. Columba's Mon. in Scotland, Con. 670
- 4 Juo, Bish. & Con. at St. Ives in Huntingdon-Shire, 600
- 5 Oswald, King of Northumb. Martyred by Penda in the y. 635
- 6 Henry, B. of Winchester, Con. 1171
- 7 Claudia Ruffina, a noble British Lady, Married to Aulus Pudens, a Roman Senator, where She harboured S. Paul; and died 110
- 8 Briocus, B. of Brieu in Little Britany, Con. 510
- 9 Hugo, B. of Ely, Con. 1254
- 10 Henry the 6th King of England, mured by Richard Duke of Glocester 1471
- 11 Gilbert, B. of Chichester, Con. 1305
- 12 Alcuin, Ab. Doct. Con. the Teacher of Charles the Great, 860
- 13 Wigbert, Priest and Mart. in Frizland, 694
- 14 Werenfrid, Con. the Apostle of Gelderland 705
- 15 Margaret, Priorefs of Catesby, in Northampton-sh. 1257
- 16 Alexander, a Cistercian Lay-Brother at Fone in France, Con. 1200.

English.

August.

- 17 Thomas, Arch-Deacon of Northumb. Con. 1253
- 18 Helena, Empress, the Mother of the Great Constantine 326
- 19 Clitancus King of Brecknock, mart. 490
- 20 Oswin King of Northumb. mart. 650
- 21 The two Sts Arwaldi, Brothers, martyrs in the Isle of Wight, 687
- 22 Arnulphus, Hermit at Eynsbury, in Huntingdon Con. 740
- 23 Justinian, Monk and mart. in Ramsey Island. 486
- 24 Alice, Priores. of Catesby, 1270
- 25 Ebba the elder, Foundress and Abbess of Col-dingham, 684
- 26 Bregwin, Arch. D. of Cant. Con. 762
- 27 Decuman, Hermit and mart. in Somersetsh. 320
- 28 Harmacharus, S. B. of Utrecht, 827
- 29 Sebbe, K. of the East-Angles, Con. 675
- 30 Eaker, Monk, Herm. Con. died in France, 630
- 31 Aidanus, B. of Lindisfarn, Con. 651. And, St. Cuthburga, Abbess of Winburn, 722

September.

- 1 Elphegus Calvus, Bos Winch. Con. 946
- 2 Adamen, Ab. of Hoy, Con. 670.

Roman.

September.

- 3 **a** The Vigil of the Nativ. of the B. V. M. Fast.
- 4 **b**
- 5 **c**
- 6 **d**
- 7 **e** The Nativ. of the B. V. Mary. 14 y. before
Christ. With a Commem. (only at Laudes)
of S. Hadrian. Mart. 198.
- 8 **f** Of the *Octave* of the Nativ. With a Com. of
St. Gorgonius mart. 282.
- 9 **g** Nicholas of Tolentum in Italy Con. 1306
- With a Commem. of the *Octave*
The Autumn Equinoctial.
- 10 **a** Of the *Octave*. With a Commem. of S. Protus
& S. Hyacinthus. 262.
- 11 **b** Of the *Octave*.
- 12 **c** Of the *Octave*.
- 13 **d** Of the *Octave*.
- 14 **e** The Exaltation of the Holy Cross, in memory
of its bringing by Heraclius to Jerus. 628.
- 15 **f** The *Octave* Day of the Nativ. With a Com.
of S. Nicomedes, mart. 85.
- 16 **g** Cornelius and Cyprian, mart. The I. was
Pope, & suffer'd 254. The II. B. of Carth.
257. With a Com. of S. Euphemia, S. Lucia
& S. Geminian, mart. 286.
- 17 **a**
- 18 **b**
- 19 **c** January, B. of Beneven. & his Comp. mart. 304.
- 20 **d** Eustachius, & his Comp. mart. 120. With a
Com. of the Vigil of S. Matthew. Fast.
- 21 **e** Matthew, Apost. and Evangelist: slain in E-
thiopia as he was saying Mass. 44
- 22 **f** Mauritius, and his 656 Comp. Theban Sol-
diers, martyrs at Sodonum in France, 297
- 23 **g** Linus, I. P. after S. Peter, mar. 80. With a com.
of S. Thecla, I. V. Mar. aft. Christ 47

English.

September.

- 3 Mansuetus, the Disciple of S. Peter, B. of Toul
in Lorain, Con. 170
- 4 Swibert, I. B. of Werda, Ap. of Germ. Con. 717
- 5 Altho, Ab. of Altmunster in Germ. Con. 760
- 6 Magnus, Ab. of Ratisbon, Con. 660
- 7 Leofgar, B. of Hereford, mart. 1056
- 8 Ethelburga, Q. Ab. at Liming in Kent, 647
- 9 Osmanna, a Royal Virgin in France
- 10 Otgerus, Priest, Con. in Gelderland 730
- 11 Wulfhildis, Virg. Abbess of Barking 1002
- 12 Eanswida, Virg. Abbess of Folkeston in Kent 640
- 13 Turgotus, B. of S. Andrews in Scotl. Con. 1115
- 14 Gelduinus, Ab. of Aquicinct, and afterw. Prior
of Machute in Eng. Herm. Con. 1123
- 15 Editha Virg. Ab. of Wilton 984
- 16 Ninian, B. Con. Ap. of the Picts 432
- 17 Stephen and Socrates, noble British Martyrs in
Munmouth-shire, 304
- 18 Winoch, Ab. & Con. at Bergs in Flanders 716
- 19 Theodora, Arch-B. of Cant. Con. 690
- 20 Heriswida Queen, Nun at Chelles 690
- 21 Gurvallus, B. of S. Maloes, Con. 570
- 22 Hia, (Isha) Virgin in Cornwall, 450
- 23 Alfwold, King of Northumb. mart. 788

Roman.

September.

- 24 *c*
 25 *b*
 26 *c* Cyprian & Justina, mart. at Nicomed. 198
 27 *d* Cosmas & Damianus, Brothers, mart. 300
 28 *e*
 29 *f* Michaelmas or the Dedication of a Church
 to the honor of S. Mich. the Arch-Ang. in
 Rome upon mount Hadr. by P. Bon. 3606
 30 *g* Hieronim, Pr. Doct. Con. of Bethleem, 429

October.

- Hath Days 31 }
 Fasting Days 2 } Sun Rises { 1. Day at 6.36. m.
 Festival Days 1 } 15. Day at 7.4. m.
 last Day at 7.34. m.
 1 *a* Renigius, B. of Rhemes in France, Con. un-
 der King Clodoveus, whom he converted
 to Christ, 545
 2 *b*
 3 *c*
 4 *d* Francis, Con. Instit. of the Fryars Minors, 1228
 5 *e* Placidus, & his comp. the first martyrs of St.
 Benedicts Order, in Sicily, 541
 6 *f* Bruno, Con. Instit. of the Carthusians, 1101
 7 *g* Marcus, Pope, Con. 336. With a Com. of
 S. Sergius, S. Bacchus, S. Marcellus, & St.
 Apuleius, martyrs, 309
 8 *a* Bridget, Widow, Q. of Swedeland Institutrix
 of the Brigittines 1360
 9 *b* Denys, Rusticus & Eleutherius Martyrs at
 Paris, 99

10 *c*

11 *d*

12 *e*

13 *f*

English.

September.

- 24 Winnibald Ab. of Eystat in Germ. Con. 760
25 Theodorick, Ab. of Croyland, & his comp. Monks
martyrs, 870
26 Hedda, Ab. of Peterborow, with 84 Monks,
martyrs 870.
27 Sigebert, King of the East-Ang. martyr'd 652
28 Lioba, V. Ab. in Germany, 800
29 Roger, B. of London, Con. 1240
30 Honorius Arch-B. of Cant. Con. 653

October.

- 1 Wafnulp, Her. Con. at Condy in Hennalt, 640
2 Thomas, B. of Hereford, Con. 1187
3 Two Ewaldi, the White & the Black, Brothers,
martyrs in Westphalia, 695
4 Edwin, King of Northumb. mart. 633
5 Wilfrid the younger, A-B. of York, 743
6 Iuy, Deacon to S. Cuthbert, Con. 704
7 Othla, Queen and martyr, at S. Olufs in Es-
sex, 870.
8 Keyna, V. & Hermitefs, one of King Braghans
Daughters, 490
9 Robert Gros-Tefte, B. of Lincoln, Con. 1353
10 Paulinus, first A-B. of York, Con. 644
11 Ethelburga, Virg. 1 Abbel. of Barking, 616
12 Wilfrid, the Elder, Arch-B. of York, Con. 711
13 John of Briddlington, Chanon Reg. Con. 1371
And the tranll. of S. Edw. King & Con.

Roman.

October.

- 14g Calistus the I. Pope Mart. 226
 15a
 16b
 17c
 18d Luke Evangelist, in Bithynia 74
 19e
 20f
 21g Hilarion, Ab. Con. 372. Ursula.
 22a
 23b
 24c
 25d Chrysanthus & Darias, man & wife, mart. 283
 26e Evaristus, Pope mart. 121
 27f The Vigil of St. Simon, & St. Jude. Fast.
 28g Simon & Jude, Apostles, Mart. 68
 29a
 30b
 31c The Vigil of all Saints. Fast.

November.

Fast Days 30 }
 Fasting Days 1 } Sun Rises { 1. Day, 7. 34. min.
 Festival Days 2 } { 15. Day, 7. 55. m.
 { 30. at 8. 9. min.

- 1 d The Festivity of all Saints: Instituted by Boniface the IV. 613. Commanded to be universally observed by Greg. IV. 842
 2 e The Commemoration of all the Faithful Departed first begun by S. Odilo, Ab. of Cluny, 998
 3 f Of the *Octave* of all Saints
 4 g Of the *Octave*. With a Comem. of St. Vitalis & Agricola, Mart. at Bononia 290.
 5 A Of the *Octave*
 6 b Of the *Octave*
 7 c Of the *Octave*
 8 D The *Octave* day of all Saints: With a Com. of the 4 Crowned Martyrs, Brethren, 290
 9 e The Dedication of the Church of our Saviour at Rome with a Com. of S. Theodore, M. 287

English.

October.

- 14 Burchardus, B. of Wirtzburg, Con. 791.
- 15 Tecla, Virg. Abbess in Germ. 750
- 16 Lullus, second Arch-B. of Mentz, Con. 788
- 17 Ethelbright and Ethelred, Brothers, mart. 670
- 18 Ethbin (Egbin,) Ab. Con. 670
- 19 Frideswid, Virg. Abbess, at Oxford. 740
- 20 Kenred and Ossa, Kgs, Monks, Con. at Rome 709
- 21 Ursula and her 11000 Comp. Virg. mart. 453.
- 22 Melanius (Mellon) B. of Roen, Con. 280
- 23 Edilburga, Virg. Abbess of Farmonstier
- 24 Maglorius, B. of Dole, Con. 620.
- 25 Valeria & Pollena, Virgin-Sisters, 660
- 26 Pattr, B. of Lindisfarne, & Hagulfstad, Con. 686
- 27 Rumwald, Arch-B. of Macklin, Mart. 775
- 28 Alfred (Alured) K. of the West-Sax. Con. 899
- 29 Elfleda, V. Abbess of Rumley, 950
- 30 Egelnath, sum. the Good, A-B. of Cant. C. 1038
- 31 Foillan, B. and Mart. in Hennalt. 631.

November.

- 1 Cilla (Cilla) Foundress and Abbess of Hildesheim, 672
- 2 Vulganius, Bishop and Con. at Lens in Artois 704
- 3 Winefleda, the famous V. in Wales Martyr. 660
- 4 Clarus, Priest, and martyr in France, 666
- 5 Malachias, A-B. of Armagh, Con. 1148
- 6 Ilutus, Ab. at Dole in Britany, Con. 500
- 7 Willebrord, the I. B. of Mastricht, Con. 736
- 8 Willehade, the I. B. of Bremen, Con. 790
- 9 Kebius, B. of Anglesey, Con. 380.

Roman.

November.

- 10 f Triphon, Respicius and Nymphæ mart. 252
 11 g Martin B. of Towers in France, Con. 402
 With a Com. of S. Menna, mart. 290
 12 a Martin the I. Pope; mart. at Rome. 654
 13 b
 14 c
 15 d
 16 e
 17 f Gregory, turn Thaumaturgus, for his wonderful myrales; B. of Neocesarea, Con. 266
 18 g The Dedica. of 2 famous Churches in Rome, to S. Peter & S. Paul, under Constant. 325
 19 a Pontianus Pope, mart. 236
 20 b
 21 c The Presentation of the B. V. Mary, in the Temple of Jerusalem, commanded to be observed by Paul 2d. 1464
 22 d Cecily, V. Mart. at Rome, 215
 23 e Clement, Pope, mart. the third after S. Peter, 102. With a Com. of S. Felicitas mart. the Mother of seven Sons martyrs, 120
 24 f Chrysogonus mart. at Aquileia, 289
 25 g Catherine, V. Mart. at Alexandria, 307
 26 a Peter of Alexandria, B. mar. 310
 27 b
 28 c
 29 d The Vigil of S. Andrew, Fast, with a com. of S. Sarnulianus, Mart. 298
 30 g Andrew the Apostle, crucified at Patras in Achaia, under Nigra the Proconsul, 162

English.

November.

- 10 Justus Arch-B. of Cant. Con. 632
- 11 Jeron. martyr at Egmond in Holland, 856
- 12 Lebuinus, Priest, Con. the Apostle of the Frisians & Darenty, 760
- 13 Dubritius, Arch-B. of Carline, Con. 510
- 14 Laurence, A-B. of Dublin, Con. died 1180.
wgs Canoniz'd in 1216
- 15 Machutus (Malo) B. of S. Maloes, Con. 564
- 16 Edmund, Arch-B. of Cant. Con. 1240
- 17 Hugo, B. of Lincoln. Con. 1200
- 18 Pulco, Con. at Santo Padre in Naples
- 19 Emenburga, Q. Ab. of Ely in Kent, 880
- 20 Edmund, K. of the East Ang. mart. 870
- 21 Columban, Ab. of Luxemburg in France, and of Bobium in Lombardy, Con. 614
- 22 Bega, Virg. Anchorite in Cumberland, 898
- 23 Eadfinus, Arch-B. of Cant. Con. 1050
- 24 Christina, V. Ab. of Winchester, 1080
- 25 Alnoth, mart. Heards-man to S. Weneburga Abbess of Ely. 670.
- 26 Egbert, Ab. of Fulda, Con. 850
- 27 Oda, Virg. at Rhode in Brabant 720
- 28 Edwold, Prince, Herm, Con. at Cerne Abbey 880
- 29 Baruck, Hermit Confessor in the Island Barney 700
- 30 Theanus, the I. A B. of London, in the primitive times, 170

Hath Days 31 }
 Fasting Days 2 } Sun Rises { 1. Day at 8. 10. m.
 Festival Days 6 } { 15. Day at 8. 13. m.
 { last Day, at 8. 2. m.

- 1 f
 2 g Bibiana Virg. mart. at Rome, 353
 3 A
 4 b Barbara, Virg. mart. Nicomedia 230
 5 c Sabas, Ab. Con. at Mutalæ in Cappad. 531
 6 d Nicolas, B. of Myra in Lycia, Con. 337
 7 e Ambrose, B. of Milan, Doct. Con. 397
 8 f *The Conception of the Bl. Virg. Mary.* Instituted by S. Anselm. 1070. and commanded to be generally celebrated by Sixtus 4. 1476
 9 g
 10 A Melchîades, (Miliades) Pope, Mart. 313.
The beginning of the Winter Quars.
 11 b Damasus, Pope, Con. 384
 12 c
 13 d Lucy, Virgin, mart. at Syracuse, 303
 14 e
 15 f Eusebius, B. of Vercells, mart. 328
 16 g
 17 A *Here begins the Antiphon, O Sapientia.*
 18 b
 19 c
 20 d The Vigil of S. Thomas, Fast.
 21 e Thomas, the Apostle, mart. at Calamina. 44
 22 f
 23 g
 24 A The Vigil of the Nat. of our L. Jesus, Fast.
 25 b The Nat. of our L. Jesus Christ, at Bethleem
 Juda, In the year of the World. 4121

Engliffh.

December.

- 1 Virgilius, B. of Saltzburg in Germ. Con. 784
- 2 Weede (Eve) Virg. Abbess of Peterbor. 690
- 3 Lucius, the I. Christian King of Britany, in the
time of Pope Eleutherius, 190
- 4 Birinus, B. of Dorchester, Con. A postle of the
West-Sax. 650
- 5 Eanfleda, Q. & Nun at Strenshal. 690
- 6 Congallus, Ab. & Con. in Ireland 1140
- 7 Odwald, Ab. of Durham, Con. 880
- 8 Agatha, Queen, Wife to Prince Edward the
Out-law, 1092
- 9 Elgiva (Algina, Ethelgiva) Queen Mother to
King Edgar, at Shepton 964
- 10 Daniel, B. of Bangor, Con. 516
- 11 Boyfil, Ab. of Melrose, Con. the Teacher of St.
Cuthbert, 670
- 12 Elfreda (Alfreda) Virg. (the Daughter of K.
Offa) in Croyland. 793
- 13 Judocus, Herm. at Pontieu in France, Con. 653
- 14 Edburga, V. Abbess of Minster in Thanet, 670
- 15 Hilda, V. Ab. and Foundress of Strenshal. 680
- 16 Colmanus, Prince of Scotl. call'd Ethelredus,
mart. in Aistria, whereof he is the Patr. 1102
- 17 Tetta, V. Abbess of Winburn. 706
- 18 Daniel, B. of Winchester, Con. 745
- 19 Macarius, Ab. of Wirtzb. in Franconia. Con. 1140
- 20 Mathild, Q. to K. Henry I. 1118
- 21 Eustachius, Ab. of Flay in Norman. Con. 1200
- 22 Hildelida, V. Ab. of Barking, 700
- 23 Ithwara (Juthwara) Virg. mart. in Wales, 740
- 24 Ruthius, Monk, Preacher (with S. Columba) to
the Picts 588
- 25 Greg. Pr. Monk. at S. Meginhards in Ger. Co. 945

Roman.

December.

- 26^c Stephen the 1. Martyr after Christ, stoned by
the Jews. (A^ct. 7) in the y. 34
27^d John Apostle and Evangelist, at Ephesus, in
the y. of his age 93. of Christ. 101
28^e The Holy Innocent Mart. slain by K. Herod
(Mat. 2) in the first year of Christ.
29^f Thomas Arch-B. of Cant. Martyr, 1171
With a Commem. of the 4. Octaves.
30^g Of the Sunday within the Oct. of the Nativ.
Or of the Oct. of the Nativ. With a com.
of the other 3 Octaves.
31^a Sylvester the 1. Pope Con. who bapt. Const.
the Great, 335. With com. of the 4 Octaves.

Tatheus

Engliſh.

December.

26 Tatheus, Hermit at Chepſlow, Con.

27 Gerard, Con. at Gallinaro in the K. of Naples

28 Walſtan, C. at Bangb. in the South of Eng. 1016

29 Thomas, Monk of Frigid-Mont in France (the
comp. of S. Thomas of Cant.) 1186

30 Ralph. I. Ab. of Valcelles, near Cambray, 1151

31 Ethernanus, Monk of Hoy, Con. Nephew to St.
Columban, 598

Befides

Besides these Festival and Fasting Days,
which are fix'd to the certain Days of the Year,
as in the Foregoing Calendar; there are others
which are Moveable, as follows.

The Moveable Holidays.

All the Sundays in the Year
Easter Day, with the 3 Days next following.
Ascension Day.
Whit-Sunday, with the 2 Day, next following.
Corpus Christi Day.

The Moveable Fasting Days.

All the Days in Lent, except Sundays.
All the Fridays: Except between Christmas and
Twelf-day; & between Easter-day & Ascension-day
Whitsun-Eve.

The Quatuor-Tempora, or Ember-Days.

The Ember Days.

The Wednesdays, Fridays, & Saturdays, next fol-
lowing these 4 Feasts,
The first Sunday in Lent: Whit-Sunday: the Exal-
tation of the Cross: and St. Lucies Day.

Days of Abstinence.

All the Sundays in Lent.

All Saturdays in the Year.

The Monday, Tuesday, and Wednesday next before
Ascension-Day.

S. Marks Day; if it falls not in the Easter-week

Advent.

The first Sunday of Advent, is always that which
either falls on S. Andrews Day, or which is next to
it, whether before or after.

Marriage.

Marriage is forbidden to be solemniz'd, from the I.
Sunday of Advent, till after Twelf-day: And from
Ash-Wednesday, till Low-Sunday.

An

**An easie Rule, to know the first Sun-
day in Lent, or Quadragesima Sun-day;
and consequently all the Moveable Fastes and
Feasts of the whole Year.**

Wheresoever the first New Moon shall be after St.
Agatha's Day, Feb. 5. The next Sunday follow-
ing will be that of Quadragesima.

The seventh Sunday after, is Easter-Day.

The fifth Sunday after Easter, is Rogation-Sun-
Day.

The Thursday next, is Ascension-Day.

The second Sunday after, is Whist-Sunday.

The next Sunday following, is Trinity-Sunday.

The Thursday following, is Corpus-Christi-Day.

The

The INDEX.

The Christians Dayly Exercise.

The Epistle Dedicatory

The Roman and English Calendar

The Exhortatory Oration.

	Page
1. <i>The Exercise for the Morning and Evening.</i>	1.
2. <i>Directions for Prayer and Meditation</i>	27
3. <i>Practical Exercises upon the chief Christian Vertues</i>	36
4. <i>Of Penance and Confession</i>	153
5. <i>Particular Directions and Practical Devotions for Confession</i>	175
6. <i>An Examination for a General Confession</i>	199
7. <i>Eight Exercises, containiug the Ground-work of all Prayer and Introversiō</i>	232
8. <i>Devotions for Communion</i>	320
9. <i>Directions for Hearing Mass</i>	350
10. <i>Directions and Entertainments for Sick Persons</i>	374
11. <i>Prayers for the Souls Departed</i>	449
12. <i>Devotions applied to the Souls in Purgatory</i>	447
13. <i>An Appendix of severall Devout Prayers</i>	465

AN
EXHORTATION
TO ALL
PIOUS CHRISTIANS
CONCERNING

Their Dayly Exercise of Devotion,
Declaring the Manner, the Profit,
and the Necessity thereof;

In order to Live Holily,
and to Die Happily.

*My Time is not yet come, but your Time is
always ready: (says our Blessed Saviour,
in St. John 7. 6.)*

1. **A**S if he should say; *The day
of my own Death is in my own
disposition; but as for you, the
time of your Death continually
attends you: Its stroke is un-
avoidable, and its surprisal dangerous. If*
it

it seizes on you whilst you are in an evil estate, you are utterly lost; on that *Moment* depends your Eternity of Bliss or Bane. *Happy Moment*, if it find you well provided; *Unhappy Moment*, if it catches you undispensed.

2. From this Advertisment of our dear Redeemer, we ought to draw a necessary *Resolution* of being evermore in a *Readiness*, because *our Time is always ready*, and we know not the Day, the Hour, the Moment of Deaths summons. And this affords me a fit occasion, (here at the entrance into this Book, which is to contain the chief pieces of *Piety* belonging to the practise of all *Christians*;) to direct you, (*devout Readers*;) how to dispose yourselves daily by your *Morning and Evening Exercises*, that Death may not find you unprovided. An affair surely of highest importance, and therefore deserving your most serious attention.

3. *Why stand you here dazing all the day long!* said the Master of the family, (in the Parable of the Vine-dressers,) to such as he found at the Mid-day season, standing with folded arms, and following no manner of fruitful employment: But how much more cause hath our Creator, (represented by that Father of the family,) to reproach the major part of Christians; who seeming so full of business

business in this world, stand idling all their time; and being evermore employed, never do any thing to the purpose. Their painstaking proves altogether unprofitable; *their Works are useless*, (says the Prophet,) *and they weary out themselves in weaving Spiders Webbs*. Ambition takes up their time, Avarice employs them, Vanity entertains them, Sensuality embusies them; They run themselves out of breath after foolish Fancies and irregular Affections; They tire themselves to content their Carnal Concupiscences, their Irregular Passions, their Imaginary Curiosities; And yet they can *never*, (Ah, deceiv'd Mortalls!) *never* satisfy their Desires: It being impossible to settle such Appetites, as have no certain Rule, no solid End, no fixed Aym and Pretension.

4. And what (I pray you,) is the Fruit of all their labours! What are all these passing things they so passionatly pursue, being compar'd to the *Eternal good things* they neglect, to *God* whom they forget, to *Heaven* which they forego! What are they but meer Flies, Atomes, Nothings, less than Nothings! And yet, O the vast number of such busie Idlers, and idle Laborers! Whatsoever men act against *Gods holy Law* and Precepts; whatsoever they act being *out of God Grace*; whatsoever they act, not
b 2 aiming

aiming at Gods honour by *purity of Intention*: though they take never so much pains, yea though the Action have in it self never so much of Moral Goodness; yet 'tis *lost* as to the Doors, 'tis useless to their Souls, 'tis bootless for Heaven, 'tis nothing worth, as to the main aim of a Christian and the final End of Man, which is Eternal Life, Eternal Felicity.

5. 'Tis therefore a prudent Caution, and worthy every Christians Consideration, (who ought by Reason and may by Grace provide for his own good,) to be evermore careful, not only to Act nothing *contrary* to his Salvation, but nothing which *conduces not* thereto; that so he may not expend his Time, his Toil, his Talent, foolishly, idly, unprofitably. Now he shall happily hit this mark, who so orders the whol course of his Life, as [1.] *to endeavour to keep himself always in Gods Grace and Favour*; and [2.] *to relate all his Actions*, (whether Comanded, or Moral, or Natural,) *to the Divine Majesty*, either by an expresse and particular adrefs of his Intention to his honour, or (at least) by a tacite, vertual, general Designation, whereby he resolv's and purposes to perform all his Actions to his Creators praise and glory; following the Apostles advice, *Do all things to Gods Honour*.

6. And

6. And because the whol course of our lives pilgrimage is composed of *Years*, the years of *Months*, the months of *Weeks*, the weeks of *Days*; He who shall duly settle his Course for the space of *each Days* duration, and diligently observe a devout Rule for his Dayly conduct; cannot fail in the happy steerage of his whole life; wherein consists the Christians true Duty and toyl Oecupation: and which surely is the best Preparation against that surprisal, where-with our present Theam threatens us; *The time of our Death*, (and of the Judgment which follows it,) *is ever ready* and at hand: The Time is certain as to the Execution, uncertain as to the Moment; and therefore it demands of us all, a Preparation, dayly renew'd, diligently continved, devoutly prefeverant.

7. Now to the end I may deliver this so useful and necessary an Instruction in due Order and Method: it shall be briefly divided into three Points.

1. *The Exercise for the Morning,*
2. *The Regulation of the Day,*
3. *The Exercise for the Evening.*

Which I propose to you all (*Devout Christians!*) not to be simply read, and so

laid aside; but to be deeply imprinted in your Memories, and duly practised in your Lives and Actions, according to each ones reach and capacity, and as his leasure will give him leave; (*the several Callings, Conditions, Affairs, and Employments of the persons, being considered.*)

8. These Exercises therefore, are exceedingly necessary for all such Christians, as seriously aspire to *that End*, which is the object of their Hope, whereto their Faith teaches them to tend; which is, *the Eternal glory of the next Life*. For he who neglects to left up his Heart to God in the *days beginning*, before he gives his affection to worldly affaires; shews an ungrateful forgetfulness of the *End*, to which each one ought to aspire; and sufficiently declares, that the irregular love of *temporal things*, hath stifled in his Soul all sense of *things Eternal*: So likewise he who is careless in scanning over his Soul, and considering his condition at the *Days ending*; seems he not to have a Swinish Spirit, which hath no motion but for the Body, no life but for the Belly! To pass *whol Days* without any respect to God, or reflection on himself; but to cast himself freely upon all occurring objects and occasions of Vanity, Curiosity, Sensuality; if it is not a clear mark of Infidelity, 'tis certainly

certainly a manifest token of Folly, Stupidity, Bestiality; and is surely one of the greatest Negligences, which can possibly befall a Soul, pretending to any thing beyond this present Life.

9. *O Men!* (cry's out the Prophet,) *Make not your selves like Horses and Mules, which are utterly devoid of all understanding:* You have not Beast-like, *Heads* bended to the Earthwards; but yet if in your Bodies erected towards Heaven, you have *Souls* crouching only downwards; *Souls*, which neither look up in the *Morning* by a Conversion, nor in the *Day time* by a Remembrance, nor in the *Evening* by a Reflexion towards the place of its Origin; but whose continual Cogitations, Actions, Occupations, perpetually confine it to its own Prison; Wherein do you differ from Brute-Beasts, except only in the shape of your erected Bodies; the straightness whereof may justly upbraid the crookedness of your Spirits, and the wryness of your Reason. If you *tend to God*, why think you not of him; why send you not your dayly affections to salute the object of your pretensions; why flies not your Heart frequently towards the place where your Treasure is! *O strange disorder!* God is your *End*, and yet the World is your continual employment!

10. The *Fruits of these Exercises* are so great, that I may boldly say, It seems in some sort impossible for such a Soul, as carefully, punctually, preſeverantly practiſes them, to be in danger of damnation: For by theſe daily renewed Purpoſes and Reſolutions, ſhe gives herſelf daily to the Divine Majeſty; and God hath bound himſelf by his own bleſſed promiſe, *Not to abandon him who com's unto him, but to receive him into his Protection*, till he ſhall admit him one day to the enjoyment of his Preſence.

11. But let's deſcend from *Generals* to *Particulars*, from Speculation to Practiſe: *In the Morning ſeaſon*, (ſaid the Royal Prophet,) *I will preſent my ſelf before thee*, (my dread Sovereign!) *and I will ſee* and conſider what my duty is towards thee, and what thou deſireſt of me. God, in the ancient Law, reſerv'd to himſelf *the Firſt fruits of the Earth, and the Firſt born of Men and Beaſts*: And with how much more reaſon, ſhould we Chriſtians render him the *Firſt fruits of the day*, the Firſt thoughts and affections; which being formed after our morning Sleep, may be fitly named the *Firſt born of our Hearts*! And ſurely the voluntary and wretchleſs Omiſſion of this Duty, draws after it a whol Deluge of defects,
imper-

imperfections, failings, fallings, venial Sins, and sometimes mortal Crimes; into which they tumble headlong, who forgetting God, deserve to be by him forgotten; and who in the *Morning* neglecting to demand his Succour, deserve in the *Day time* to be destituted of his Assistance in their several encounters and occasions.

12. If therefore (*O Christian!*) thou hast a desire to preserve thy self from Sin; let it be thy first care, as soon as thy Eyes are unfeel'd from Sleep, to cast them up towards Heaven; saying with the watchful Prophet; *To thee, (O my Lord!) do I lift up my Eyes, my Islands, my Heart, from this Bed, where my Body hath taken 'its nightly repose, towards thy Heaven, where my Soul expects her eternal rest, &c.* And having entertain'd thy Soul with such like *Elevations* whilst thou cloathest thy Body with its Garments, retire into thy Cabinet; cast thy self reverently upon thy Knees, raise up thy Thoughts towards the glorious Deity, acknowledge thy own Nothing, and adore his infinit Essence.

Then second this *Act of Adoration* with a consideration of the large *Benefits* receiv'd from his liberal hand: The memory whereof, (which are common to all mankind, and which being more remarkable in thy own

particular than in divers others, must needs add weight to thy Obligation,) is a most powerful motive, to draw from thy affectionat Heart and Mouth, Acts of *Praise and Gratitude* towards thy bountiful Benefactor.

Accompany this Act of *Thanksgiving*, with a *Remembrance of thy former Ingratitude*. which will lead thee on to *Compunction* and *Contrition*. Mark, how thou hast perverted the Gifts of *Nature*, abused the Gifts of *Fortune*, rejected the profer'd Gifts of *Grace*, contemn'd the promis'd Gifts of *Glory*. Cast also a particular glance upon the most grievous Crimes of thy past Life, and reflect briefly on such, as thou hast fallen into since thy last Confession; and excite a deep Confusion in thy Soul for her strange Disloyalty.

Let this *Contrition* be follow'd with a courageous *Resolution* of Amending what is amiss, and of Corresponding better to Gods Graces for the Future; and particularly of Employing the *present Day* to his honour and service; saying with the Prophet; *My Heart is prepared, (O my Lord God!) my Heart is prepared to perform its duty, &c.*

After this *General Resolution* of well employing the *present Day*; propose to thy self in particular, those *Principal Actions and Affairs*, wherein thou probably may'st be

be that Day engaged: and having ranked them in thy Mind according to their several Orders, assigning to each of them its proper Place, Time, and Measure; Offer them up to God with a pure Intention to seek his only honour in their Performance, and committing all to his Providence, which will cause them to succeed to your Good and his Glory.

Lastly, *Conclude this Morning Exercise* by humbly imploring thy Creators powerful Assistance for the effectual performance of these thy pious Purposes; saying with the same devout Prophet; *Keep my Stepps in thy sacred paths, (O Lord!) that my weak and staggering Feet may not falter in the way of thy blessed Law; &c.*

13. *A happy Beginning, is one half of the Work;* and a Ship unmoor'd from the Harbor, with a favourable Gale, and full-swoll'n Sails; seems rather to fly than swim towards the intended Port: A Soul which hath so well entred upon her Days voyage, cannot but make a happy progress, following the same conduct of the Holy Ghost, whose gracious Inspiration gave her this first good Motion: And it ordinarily fall's out with man's Heart, as with a *Bowl*, which continues rowling along on the same side, on which he grounded it who first deliver'd it.

If thy Heart, O *Christian* ! hath begun in the Morning to turn upon Heavens side; it will easily follow that Rut all the Day long; and though the Objects of Creatures, the Variety of worldly Affairs, the Necessities of the Body, the Occupations of each ones Charge, Office, and Condition, and the several Accidents of the Active Life, will ly *as Rubs in thy Way*, to retard thy speedy Course: yet they will not have the Power totally to *stop thy tendency*, nor easily remove thee from thy well made Resolution. Thou wilt run through, by, or over all thou meetst with; to meet with that desired Object which is thy prime and principal Aym and Intention.

14. And now to set down a short and easy Method whereby thou mayst piously Regulate the *whol Days* course upon all Occasions; having in the Morning made these good Purposes, practise in the day-time *these Six Points*.

First, endeavour to observe exactly the formerly made Division of the Days employments; executing each intended Action; at the Time, in the Manner, and with such Conditions, Qualifications, Circumstances, as you foresaw and premeditated the same: Yet, no *with a Spirit of Servitude*, which tyes you to run over by Rote some anciently used

used Exercises; falling into disquiet, when some unforeseen Accident shall force you to deferr or interrupt your own prefix'd time and order: But with a free, peaceable, and pleasant Spirit, which pursues the pre-intended Resolution, (as far forth as the intervenient occasions will permit,) sweetly, resignedly, unconstrainedly. For, to oblige ones self so strictly to *any certain Method*, as never to fail therein upon some urgent Necessity; nor to leave it, without the loss of inward tranquillity: Is to render ones self *useless to his Neighbour*, troublesome to himself, tiresome to all Company. But on the other side, to prescribe *no Rule* for your ordinary Practise, is to live in perpetual *Disorder*, and to expose your self to all sorts of hazards and Confusions.

Secondly, At the entrance upon each Action, (which is of moment,) remember and renew that good purpose you formerly made of *Referring all to Gods honour and glory*. This may be don (as it were) in the twinkling of an Eye, by a secret, sweet, and sodain Glance of the Soul towards her Sovereign good: and is so far from over-busyng the Spirit; that it enables it with new activity, and alacrity to execute what it hath in hand. And this surely is one of the *chief Secrets in Spirituality*, whereby a Soul, which knows
the

the right use thereof and practises accordingly,) shall be sure never to act any thing in vain, nor with regret; but to undertake all things with Cheerfulness and turn all her Actions to her Merit: Because that Labour, which proposes the Divine honour for its End; can neither be excluded from *Comfort* in its Prosecution, nor depriv'd of a *Reward* after its Performance.

Thirdly, Fall not so eagerly and ardently upon any Exterieur Action, as to have your Heart *wholly fix'd upon it*. For, if the thing is *Indifferent*, this Excess may make it Evil; if *Good*, it must be doⁿ with due Measure, Moderation, Discretion: moreover, during the heat of this Violence and Vehemency, Passion may step into Reasons place, and Evil may borrow the cloak and colour of Good.

Fourthly, Examine all that occurs, before you give it entrance into your *Interior*; And if you find it evidently *Evil*, and opposit to Gods Law and Love; presently and without dispute, reject it, abandon it, abominate it: If you find it *Good*, Lawful, Laudable; embrace it quietly, sweetly, peaceably: If you judg it to be a matter *Indifferent*, behave your self also Indifferently, without tying your self to it by Affection, or turning from it by Aversion; because
there

there may be danger in either, *there* of Excess, *here* of Incivility. In brief, Use, Receive Refuse all things, according to their own real Nature, Worth, and Merit: the *Evil* with Horrour, the *Good* with Honour, the *Doubtful* with Dread, the *Indifferent* with a discreet Freedom, *All* with Tranquillity of mind. And this is a most useful and easy Rule, to pass the whol Day in Purity of Heart and Peace of Conscience.

Fifthly, Return often into your Interior, by making frequent Reflexions upon your self, thereby to avoid your Enemies snares and surprisals. This is the Exercise of Exercises, the *Rule of Rules*, without which all the rest will little advantage you; and which alone (well practised) contains All, and consequently may serve instead of All: Neither is it uneasy to be by any one every where practised, without the least hindrance of Affairs, or hurt of Conversation.

But because *all our Good proceeds from God*, The *Sixth* and last Point of this Instruction, is to entertain your Thoughts continually with the feeling of his sweet and powerful *Presence in your Soul*, by frequent and fervent Aspirations and Jaculatory Prayers, either Vocal or Mental: Sometimes *Invoking his Mercy*; other times *Adoring his Majesty*; now *Thanking him*, then *Praying him*; now
Com-

Complaining of your Misery, frailty, folly; then *Admiring his goodness*, patience, longanimity; now being *Sorrowful for your Sins*, then making *serious Resolutions* of amendment: Thus varying your inward Acts and Affections, according to the diversity of Occasions, or to your Souls several Motions, or to the Holy Ghosts Impulses and In-actions.

He who can sweetly *pass over the Day* in these pious Exercises, and have his Soul fix'd in Heaven, whilst his Body is tossed too and fro upon Earth; may (*Halcyon like*) find a real Calm upon the raging Sea, enjoy a quiet Peace in time of cruellest Warr; and remain unmov'd amidst the greatest Tempests. *Let there be thy Heart*, says St Augustin, *and here will be Rest.*

15. The Day thus happily sliding away, draws on the Night-Season; and there remains yet an *Evening Exercise* in order to *even your Accompts* with the great Father of the Family, concerning your days labour in his *Vinyard*. And if this Self-Examination seem'd a matter of much importance to meer *Phylosophers*, (as appears in their Writings;) who aym'd only at the leading of a Moral, Discreet, and Rational Life; how much more necessary is it for *Christians*, who are to lead a Holy, Spiritual, Angelical, Divine Life? I say, [*a Divine Life*:] For Christ-

Christians are invited by their Profession, to imitate not only the Angels Purity, but their Creators Perfection ; who hath proposed himself the Pattern as well as the final End and Period of our earthly Pilgrimage: *Be ye perfect*, O Christians (says our Saviour in the Gospel) *as your Heavenly Father is perfect*. The Apostle intimates this Duty, as generally belonging to all Christians, when he says *Let every one examin and prove his own works*: And the Council of Trent commands every one, *To Examin himself seriously, and to sound the deepest secrets, the most hidden folds, the darkeſt corners of his Soul and Conſcience*: Which Precept though it obliges only ſuch as preſent themſelves to the *Sacrament of Penance* ; yet it may be alſo eſteemed a *Command of Council*, as to this dayly Self-Diſcuſſion ; a *Council* of great conſequence and neceſſity, and fit to be punctually followed by all Spiritual perſons, who deſire to diſcern the true State and Condition of their own Interiours, to regulate their Lives according to the Law of God and of Reaſon, to preſerve themſelves from Blindneſs, Obduration, and thoſe multitudes of dangerous Crimes, which Self-negligence, careleſneſs, heedleſneſs infallibly draws upon them: *A Council*, which all the holy Fathers have particularly recommended to their Childrens practice ;

practise ; which all Gods Servants have carefully performed , (some *Twice* , some *Thrice*, others *Ofte*ner, all *Once* a day ;) and without *which*, tis almost impossible for poor Man, (*who is tossed too and fro, like Autumn leaves, with the Winds of Inconstancy,*) to persever long in his Virtuous enterprises, Pious purposes, and holy Resolutions.

16. And to descend now to the particulars of this Evening Exercise. The *First thing* you are to do. (*O devout Christian !*) having recollected your self in some place of retirement, Is to render humble and hearty *Thanks* to the Divine Majesty for all Favours, Blessings and Benefits, bestow'd on you generally in your whol life-time, and particularly *this present Day* : Benefits which his boundless Goodness dayly Renews by still continuing them. And how particularly his Paternal Affection, Compassion, and Providence have appeared in your behalf, even in the divers Occasions and Dangers of this now *present Day* ; your Eyes (if they will only open) cannot but admiringly behold. Now, since he looks for no other return for his Bounty, than a bare Gratitude, which will cost thee Nothing ; Wilt thou refuse, *O Creature* to thy Creator ! Wilt thou deny, *O Christian* to thy Redeemer ! one dayly Act of thy Memory , one dayly Resentment of thy Heart,

Heart, one dayly Acknowledgment of thy Tongue, for his dayly continued Love and Liberality.

In the *next place*, you are to begg *Light* to discern, and *Ayd* to correct such Crimes as you have that day committed. For how can you Hope without the help of Heavenly Light, to perceive the many faults, excesses, omissions, which your Frailty, your Rashness, your Indiscretion, your Proness to evil, your Perverse customs, have drawn upon your Thoughts, your Desires, your Discourses, your Actions, (amongst so many Objects, Occasions, Assaults;) either expressly against his Divine Will and Precepts, or (at least) contrary to his Love and Liking.

Thirdly, proceed to the particular Discussion of your Conscience, upon those four Points, prescribed by *St. Bernard*: [1.] How much have you advanced forwards, or gon backwards in the way of Virtue and Perfection! [2.] What you are in your Manners, what in your Affections? [3.] How like you are to your Saviour, how unlike. [4.] How nearly you are united to him, or how far distant you are from him. Then reflect briefly upon the Companies, Discourses, Objects, Affairs of the past Day; Considering what Passions, what Imperfections, what Omissions, what Commis-
sions,

sions, what expence of time, &c. And here the more Spiritual persons may fitly make use of *St. Leo's method*: Let every Christian (says he) sift and sound his Conscience, in this Manner: [1.] Whether the Peace, proffer'd to all by our Saviour, find's a Resting place in his Heart. [2.] Whether any Carnal Concupiscence impugn's the pious purposes of his Soul. [3.] Whether he hates mean and humble things, and fancies sublime and high matters. [4.] Whether the inordinate desire of Gain, or a Greediness of encreasing his temporal means, commodities, honours, worldly glory and esteem transports him. [5.] Finally, whether his Neighbours Prosperity provokes him to Envy, or his Enemies Calamity excites him to Joy and gladness.

If in your Examination, you have taken notice of any *Mortal Crime*; Be sure to confound your self presently in your Creator's presence, by an humble acknowledgment of your strange Malice, Ingratitude, Frailty: Look upon the dismal, inexplicable, interminable *torments of Hell*, which you have deserved even now at this very instant: Then praise and magnify the Divine *Mercy*, which permitted not the Earth to swallow you, as *Dathan and Abiron*; or the Waves to ingulph you, as *Pharao* with
his

his *Egyptian Army*; or Fire to consume you as *Sodom and Gomorra*; or his Sword to cut you off, as the rebellious crew in the *Wilderness*; or his Breath to blast you with sudden Death, as *Ananias and Saphira*; or some other Instrument of his severe Justice to revenge his Injury, raze you from off the earths Surface, and cast you headlong into the place which is only proper and therefore prepared to receive such ungrateful and perverse Wretches; as *divers Others*, who have been Death-struck in the very height of their sinful fact, and hurried away to Hell, before they had perfected their begun impiety.

And why is this favourable *delay* of the Divine Justice afforded you, (*O undeserving Wretch!*) but to give you time to call upon his Mercy? Call therefore, (*Poor and miserable Criminal!*) *Call instantly* upon the Divine Clemency: *Petition* him presently for a Pardon: *Purpose* seriously to Correct, speedily to Confess, willingly to Satisfy for your Transgression: And suffer not, *O Christian!* suffer not any *Mortal Sin*, (which is not absolutely Renounc'd, Revok'd, Abjur'd, by a Retraction of your Will,) to harbour in your Heart, to nestle in your Soul, and to sleep one whol Night with you in your Bosom. For since you dread to admit a *Serpent* for your Bedfellow; how dar'st

dare you sleep securely, having this horrid *Serpent*, not with you, but within you; not in your Bed, but in your Breast, to destroy your Soul by an eternal Death and Damnation, if your sleeping Body should be surpriz'd by a temporal Death and Dissolution. And have not many Sinners been so serv'd? Ah! my Friend! *That which happens to One, may happen to any One, and may justly be dreaded by every One.* In matters of such moment, where the loss (if it happens) is irreparable, *Precaution* is necessary to prevent the *Danger*.

But this Act of Contrition must not have the Fear of your own eternal Punishment, and the Dread of Hell-fire, for its only *Object*: This is too mean a Motive for your Sorrow, and unsufficient for your Salvation. You are to take the rise of your Grief from a more glorious Origin, the Consideration of the heavenly *Felicity*, whereof this Sin of yours hath eternally depriv'd you, unless your true and timely Repentance re-instates you. *The Kingdom of Heaven suffers Violence.* Your Sorrow, O Sinner! must force your passage thither, and your Sighs and Tears must make a Breach for your entrance. Neither must you yet stay here, but soare higher than Heaven it self, elevating your afflicted Spirit, even to the *Throne of the Divine*

Divine Majesty offended. Yes O *penitent Soul!* The Divine Goodness offended is the only pure Motive, and ought to be the prime Object of your *Sorrow and Contrition.* O my Father, (said the Repentant Prodigal,) *I have sinned against Heaven, and in your presence:* He says not, *I am worthy of your Punishment,* unworthy of your Inheritance; but *I have offended you,* and injur'd your Goodness. The consideration of having offended his loving Father, more lively pierces his Soul, than the fear of Punishment, or the loss of his Portion.

To be sorry for our Sins, by reason of the *incurr'd Punishment,* is a Slaves property: by reason of the *lost reward,* is the part of a Mercenary; by reason of *Gods Goodness,* is a loving Child's Duty. The Slave thuns Blows; the *Mercenary* seeks for Gain, the *Child* shews his Duty: The *first* is an act of Constraint, the *next* of Covetousness, the *last* of Love. The *Punishment* is indeed to be dreaded, and the *Reward* is to be desired, but *Gods Love* is chiefly to be regarded. His Love should be mans *only Motive,* because Himself is the *only Object* which deseru's all his Affection; the *only Good* which can replenish his capacious Heart; the *only worthy* to draw us, and the *only able* to satisfy us; the *only Center* whether we are to steer our Course, and the *only End* which can terminate

nate it. Finally, 'tis *He only* who is our All in All, our Perfection, or Crown, our eternal Felicity.

Behold, (*Devout Christians!*) the true means, whereby you may be evermore ready for the Time, *which is always ready for you*, and may steal upon you when you least think of it, unless you dayly think of it. God give us all his Grace, to practise well these pious Instructions, and to husband wisely the *precious Time* he lends us; that so the *Time* wherewith he threatens us, may not surprise us.

Your Time, (says he to you all his loving & beloved Children,) *is always ready*; Death still attends at your doors, but where or when it will enter and seize upon you, you know not. It is therefore your part to expect it every day and in every place; and to make so good use of your Time *here*, as that you may *hereafter* (through my assisting and proffer'd Grace,) come to the *Eternity* of my promised and prepared *Glory*. To which lead and conduct us all, the eternally Blessed Father, Son, and Holy Ghost.



THE CHRISTIANS

Daily Exercise afore said,

Reduc'd into Practice.

With the Intermixture of many Use-
full Instructions and Directions.

¶ I.

I. *The Exercise for the Morning.*

HAVING satisfi'd Nature with con-
venient and competent rest and
sleep; remember presently, upon
your first awaking, to mark your
self with the common and mysterious badge of
Christianity, saying, In the name of the Fa-
ther, &c.

Then breath forth some brief Aspirations besiring
that time, as,

IN the name of my crucifi'd Lord Jesus, I
will now arise: He bless me, keep me,
save me, protect me, and direct me, this
day and evermore.

B

Illu-

The Morning

Illuminate my Eyes, O Lord! that I may not sleep in death; and that my Enemy may never say, I have prevailed against him.

My Soul hath desired thee in the night, O my Lord and my Love! and in the morning I will watch after thee.

Arise, thou that sleepest, (arise my dull and drowsie Soul!) and Christ will enlighten thee.

To thee, (O my Lord!) do I lift up my Eyes, my Hands, my Heart, from *this Bed*, where my Body hath taken its nightly repose, towards *thy Heaven*, where my Soul expects her eternal rest.

Here I am, but thither I aspire: This is only my Inne, that's my Habitation.

Unseal my Eyes (O my God!) which sleep hath thus long closed: darkness lately cover'd them, let thy divine grace now clear them.

Excite thy self (O my Soul!) from this drowsiness which depressed thee, break these Fetters, and fly up freely towards thy Creator.

Thou hast satisfi'd thy Bodies necessity, settle thy self now to thine own Duty; which is, to contemplate and love thy sovereign good.

Look up to heaven, where thy servitude shall one day cease, and where thy action shall

shall still continue, without this tiring interruption, and troublesome subjection to thy enslaving Body, which here ties thee to its corruption, and compells thee to comply with that which retards thee, withholds thee, overcharges thee.

And thou (my Body !) since thou hast sufficiently reposed, rowse up thy self to serve thy Mistress Soul, which during this long nights season, hath desisted from her own functions, to condescend to thy frailty.

Make her a return of thy civility, and employ all thy powers to obey her precepts, as she hath given way (by a cessation of all her faculties) to the reparation of thy weakness.

Excite your self to a speedy and early rising, and habituate your Body, to get the victory over sloath and sluggishness; by making use of some instance of affection towards your loving Lord and Saviour, as,

Thou summonst me (O my God !) by thy Angel, my Guardian, to appear before thee, and to praise thy divine Majesty. I seem to hear thee sweetly calling me, inviting me, expecting me; *Arise my Love, my Dove, my Spouse, my Fair one, and come ! The night is past, the day is present, cast off therefore all work of darkness, and put on the armour of my*
B 2
light

light and love. And I most joyfully answer thee, (O my loving Lord!) behold my heart's ready to love and praise thee, this day and evermore.

Assure thy self, that the observation of this small (and seemingly unnecessary) Rule, to wit, of rising early and speedily, will add great courage and comfort to thy Soul, in the progress and practice of thy spiritual Exercises: whereas on the contrary, you shall prove by experience, that a little laziness in the Morning, leaves a certain lumpishness and repidity in your interior; whence it falls out, that your works of the whole day following, want either fervour of affection, or purity of intention: Every small temptation or contradiction overcomes you, discomposes you, and puts all out of order.

You may here consider, 1. That whilst you were sleeping in your Bed, the blessed Quires of Angels and Saints, were singing Gods praises in heaven.

2. That many poor Souls have pass'd the pangs and agonies of death, and receiv'd their dreadful, doubtful, and eternal doom.

3. That many others have in this very night fall'n into sundry mischiefs and miseries; some pining away with hunger, others languishing in their sicknesses, others perishing by fire, water, desolation, despair, &c.

From

From these Considerations, will arise several affections of love, admiration, gratitude, &c.

Having thus entertained your Soul with these or such like pious thoughts, and ardent ejaculations, from the time of your awaking, till you have cloathed your body with its garments, (as with its sackcloths of Penance;) you are to cast your self devoutly on your knees before Christ crucifi'd, sacrificing to him your first-fruits, by making briefly and devoutly these acts following, of Adoration, Thanksgiving, Oblation, Protestation, Petition.

1. I adore thee, O omnipotent Creator, from the very depth of my heart and soul, as my sovereign and only Lord and Love; from whom I had my first beginning, have my present being, and hope my future happiness.

2. I return all possible thanks to thy infinite goodness, for all thy gracious blessings, and benefits, bestowed on me, a most unworthy, undeserving, sinful wretch.

3. I offer to thy divine Majesty, to supply my own indignity, the most dearly beloved heart of Jesus, thy Son and my Saviour, with all the merits of his blessed life, and bitter passion, and whatsoever is grateful unto thee in heaven and earth.

4. I protest and promise for the future,

amendment of my life, reformation of my manners, performance of my duty, and a more serious tendency to thy love and service.

5. Grant unto mee, I beseech thee, O my gracious Lord God! (and to all them for whom I ought to pray;) wisdom to know thy holy will, and courage to execute it: give me grace to avoid sin and scandal, and to work and walk uprightly in thy presence, this day following, and all the days of my life.

Or, if your leisure permits, you may enlarge your self, and elevate your Soul towards the glorious and incomprehensible Trinity; acknowledging your own nothing, and adoring his infinite Essence, with the same feeling of his presence, as his holy Prophet seem'd to have, when he exclaim'd,

O my dread Sovereign! all my substance and being, is a meer nothing before thee.

Without thee I was nothing, and what I now am by thy power, I here annihilate in thy presence, by an humble sense of my own meanness, and of thy greatness; of my ignorance, and of thy wisdom; of my misery, and of thy mercy.

I came from nothing by thy gracious favour, and I return into my nothing, by confessing what I should be without thy continual

nual support, and by acknowledging what I am by thy free liberality.

I adore thee, O prime, supreme, sovereign Being! O Being, upon which depend all Beings! O Being, who art all things in thy self, without which all things are nothing at all.

Being! in which, all that is, subsists; from which, all proceeds; by which, all is maintain'd; for which, all labours; under which, all obeys; to which, all relates; without which, all would perish.

I adore thee, O powerfull Creator, and pious conservator of all things! in whom, and by whom, the inanimate Creatures have being, the animate life, the sensitive feeling, the rational understanding, the virtuous grace, the blessed glory, the damned subsistency, the actual essence, the possible ideas: out of whom, if there be any thing, 'tis only Sin, which hath no being.

I adore thee, O my great, glorious, gracious Lord God! and humbly acknowledg thy superiority, and my dependency; thy power, and my subjection; thy immensity, and my littleness; thy all, and my nothing.

Then entering into a serious consideration, of the large benefits receiv'd from his liberal hands, exclaiming with the same extasid Prophet;

What gratefull acknowledgment shall I return to my Lord God, for so many great signal favours which his love and liberality have shew'd down upon my head?

He created me, when I was nothing; he redeem'd me, when I was lost; he justifies me, when I am a sinner; he will crown me, when I continue just.

He has given me a being, restor'd me to a good being, offers me a gracious being, prepares for me a glorious being.

He bestows on me his Image in my Creation, his Blood in my Redemption, his Spirit in my Glorification.

And above all these benefits, he hath given me his eternal love, which prepar'd for me before all time, all these infinite favours; *I loved thee (O N.) in my eternal charity.*

And is not the sight of so many benefits, (which are more remarkable in my own particular, than in divers others) a sufficient motive to draw acts of eternal praise and gratitude, from my affectionate heart and mouth, towards thee, my gracious, glorious, bountifull Benefactor?

Wherefore (O my liberal Lord and Lover !) I here present thee with all the thoughts of my understanding, all the affections of my will, all the acts of my memory,

memory, all the motions of my appetite, all the ideas of my imagination, all the desires of my heart, all the functions of my senses, all the faculties of my soul: *My very bones, marrow, and bowels, shall exclaim* (after their fashion) by an interiour feeling of gratitude: *Lord who is like thee, in greatness, goodness, graciousness, love, and liberality?*

Then reflecting upon your former ingratitude, frame a general act of compunction and contrition.

But ah! ungratefull wretch that I am, how have I abused all these thy benefits, blessings, and favours? how have I perverted the gifts of Nature, mis-employ'd the gifts of Fortune, rejected the proffer'd gifts of Grace, contemned the promised gifts of Glory?

Casting here a glance upon the most grievous sins of your life past.

And oh! how deeply is my soul confounded at her strange disloyaltie?

Then resolve courageously to amend all that is amiss, and to correspond better to Gods grace for the future: and in particular, to employ the present day to the divine honour, glory, and service, saying with the Psalmist,

My soul is prepar'd (O my Lord!) to perform its duty more faithfully for the future: Direct (I beseech thee!) my thoughts,

words and actions, thou who disposest my heart : Enable me to do, thou who inspirest the desire.

Let this day, which begins with the invocation of thy sacred Name, pass on in the observation of thy holy Law, and end with the benediction of thy gracious favour.

After this general resolution of well employing the day, you are to propose to your self in particular such principal actions, wherein you may probably be that day engaged ; ranking them in their several orders, and assigning to each one its due time, proper place, and just measure.

I humbly offer up to thy sacred Majesty, all these actions, (and whatsoever else the variety of humane affairs, and worldly accidents, may this day produce) with a pure intention, to seek thy only honour and glory in their performance, and committing the whol success to thy divine will and providence.

They who aim at higher perfection, are daily to employ their time, in the practice of these two points.

1. *Profound Humility.*

2. *Cordial, and continual abnegation.*

Questioning their souls thus :

O my soul ! the Son of God, sweet *J E-
S U S*, is dead for our love, and we die
shortly,

shortly, and perchance this very day; let us then do something extraordinary for our dear Saviours sake, and for the expiation of our sins. What shall we leave, perform, reform, suffer, for his love and honour? wherein shall we humble, deny, resign our selves?

You are to perswade and assure your self, that this present day is lent you, to prepare and dispose your self in it, for the future day of Eternity, and therefore resolving to make the right use thereof, say cordially with the Royal Prophet,

Now I will begin; my time past is totally lost, and therefore this very day and hour, I will begin to requite and recover all my former faults and follies, by my future fervour and faithfulness.

In particular, I fully resolve and purpose;

1. To avoid *such* occasions of sin, curiosity, loss of time, &c.

2. To fight courageously against *such* a Temptation.

3. To mortifie *such* a Passion or Imperfection.

Take courage, O my Soul! behold Jesus thy Lord and Love looks upon thee: 'tis for Eternity thou labourest, and who would not cheerfully pass over these moments of pain and trouble, to possess thee, O blessed Eternity!

O sweet Jesu ! that every hour of my life, and every motion of my heart, might praise thy sacred Majesty ! O that every step I tread, might draw me nearer and nearer unto thy Love !

After all your good resolutions, you must acknowledg they come from Gods grace, and that the execution thereof, depends wholly upon his goodness : and therefore you are humbly to offer him your heart, with all these holy desires and designs, in beseeching his blessing upon them. And so,

Conclude this Morning Exercise, by imploring his powerfull assistance for their effectual performance, saying with the Prophet,

Keep my steps in thy paths, O Lord ! that my weak, reeling, and staggering feet, may not stumble, falter, and fall backwards from the way of thy blessed Law and love.

Thy divine glory, is my desired Haven ; let thy holy Will, be my way to it ; let thy grace, be my guide to it ; let thy strength, be my support in it ; let my obedience, be my steps towards it.

Let me walk in thee, for thee, to thee : In thy Spirit, for thy Honour, to thy Kingdom.

And if any stumbling-block lies in my way, during the course of my this-days-pilgrimage, remove it, (O mercifull Creator !)

with

with the powerfull hand of thy holy Providence; or cause it to serve, (not as an occasion to divert me, or a snare to shackle me, or as a clog to retard me: but) as a spur to excite my diligence, in the succeeding race of thy divine love and service. Give me courage to run through, by, over, or under all that I meet with, that so I may happily meet with thee the only intended, amiable, and desirable object of my soul, for all time and eternity.

2. The Regulation of the Day.

Consisting in the practice of these six following Points.

1. **T**hat you exactly observe the formerly made division of the days-hours: executing each intended action, at the time, in the manner, and with the premeditated conditions and circumstances; yet not servilly tying your self to any thing, but performing all with a free, pleasant and peaceable Spirit.

2. That you endeavour to renew your general intention, (of referring all to Gods honour and glory) at the entrance into each particular action.

3. That you fall not so eagerly upon any exterior affair, as to have your heart wholly fixed upon it, and your mind totally taken up with it.

4. That

4. That you examine all that occurs you; before you give it a full entrance into your interior: considering briefly, whether it be good, bad, or indifferent, and so presently to embrace it, reject it, or behave your self indifferently towards it.

5. That you return often into your heart, by self-reflection; to avoid your enemies surprisals.

6. That you entertain your thoughts with the continual feeling of your Creators sweet and powerfull presence in your Soul, by making use of frequent and fervent Aspirations, and faculatory Prayers, either Vocal, or Mental.

This last point, to wit, [The continual consideration of the divine presence] is the Exercise of Exercises; and which being alone well practis'd, is alone sufficient to bring you to great purity and Perfection.

Let it therefore be your daily and hourly endeavour, to look always upon the Divine Majesty, (as every where nearer to you, than you can be to your self) and to aspire frequently and amorously to him (at least in heart, if not in words) in this or some such manner; (as the several occasions, your own affections, and the Holy Ghosts inspiration, shall suggest.)

O my God, and my All! O my Soul, where are we? what do we think of? who sees us? how are we imploy'd? why lose we our time, which is so precious? Jesu, I crave
thy

thy pardon, and implore thy grace and mercy. O my Lord, grant me thy love! O my Saviour, sweeten my labours, &c.

And this you may briefly, sweetly, and most profitably practise, at all times, in all places, employments, companies. But before you go abroad, you may thus piously premeditate.

1. That many have pass'd out of their Houses in perfect health, and never returned home alive: why may not the same befall you?

2. That your Conscience will be much quieter in the Evening, for having begun well your Devotion in the Morning, and discharg'd well your duty in the Day-time.

3. That to go forth into the world, is to meet many troubles, pass many dangers, and perform many duties; therefore rush not rashly into it, without recommending your self to God, and craving his blessing and assistance.

3. The Exercise for the Evening.

Having thus pass'd on the Day in these interior entertainments, and such exterior employments as were suitable to your Calling;

Recollect your self, at a fit hour, and in a place convenient, in order to your Evening Exercise: And begin it with an act of Thank giving.

I Render thee most humble and hearty thanks, (O my gracious Benefactor!)
for

for all thy blessings and benefits, bestow'd on me generally in my whol life time, particularly in this present day.

O the multitudes of thy mercies and favours, conferr'd upon so poor and sinfull a creature, (who deserves nothing but to be utterly by thee forgotten and forsaken;) in Nature, in Grace, upon my body, upon my soul!

Thou hast given me (O my glorious Creator!) a rational being, and stamp'd it with the sacred Image of thy Divinity! Thou hast bestow'd on me thy own eternally blessed Son, to die for my sins, and left thy Sacraments for my spiritual solace and sustenance! Thou sendest me thy inspirations to excite me, commandest thy Angels to guard me, promist thy Kingdom to encourage me!

Thou hast thus long born with my negligences, impieties, impenitency! Thou hast hitherto withheld the Thunderbolts of thy Justice, hanging over my head; shut up Hell's mouth, gaping under my feet; repress'd the Devils rage, ready on every side to devour me!

Thou hast expected my Conversion with long patience, desired it with much love, allur'd me to it with many sweetnesses, provok'd me to it with frequent summons,

mons, press'd me to it with fearfull threatnings.

Thou hast daily renew'd all these thy divine benefits, by still continuing them, even till this present and now pass'd day; in which thy paternal affection, compassion, and providence, have most particularly shew'd themselves in my behalf: All which my Eyes cannot choose but admiringly behold, and which my heart doth here most gratefully acknowledg! exclaiming with thy holy Prophet,

Praising, I will invoke thee, my Lord and my God! I praise thy bounty for the already receiv'd benefits; I implore thy gracious favour for their future continuance; and I invoke thy holy light, that I may see and know my former ingratitude, negligence, disloyaltie; that seeing and knowing them, I may detest and deplore them; and by deploing them, may make some satisfaction to thy divine Justice.

Then begging light, and confessing your own ignorance and blindness in self-knowledg: say with the same Prophet,

Who is he, (O my Creator!) that can clearly conceive, and truly understand the number and the enormity of his offences? Give me a glimpse of thy heavenly light, (O my gracious Lord!) that I may discern
the

the manifold defects, excesses, commissions, omissions, which my frailty, my rashness, my proneness to evil, my perverse customs, have this Day drawn upon my thoughts, my desires, my discourses, and my actions.

Then descend to a particular Discussion of your Conscience.

1. Reflecting briefly upon the Places, the Companies, the Occasions, the Discourses, the Objects, the Affairs of the whol day.

2. Considering seriously, 1. What Passions have had greatest power over your spirit. 2. What evil Customs have return'd to tyrannize over your Nature. 3. To what imperfections you have been most subject. 4. How you have perform'd your Morning resolutions, of doing this, avoiding that. 5. How you have comply'd with the Obligations which concern your special calling, charge, and condition.

3. Marking particularly, upon each one of these heads, your most notorious Excesses, Omissions, Commissions, Negligences.

Then conceiving a general hatred, horrow and detestation of all sin, say briefly,

O my Soul! How ill have we employed our Time and Talent, lent us to merit Eternity.

O my Lord and Maker! I am most heartily sorry for all these sins, defects, and imperfections, which by thy divine grace and light

light I have now discover'd and discern'd in my soul: and humbly implore thy mercifull pardon, both for them and all such others, as have escaped my memory.

But if in the Examination of your conscience, you there take notice of any mortal Crime: Be sure to confound your self presently in your Creators presence; Crying out in the bitterness of your Soul,

O my strange Frailty, Malice, Ingratitude! Whence is it that thou (my justly irritated Creator!) commandedst not the Earth instantly to swallow me, or Fire from Heaven to consume me, or thy exterminating Angel to cut me off?

Whence is it, that thou withheldst thy breath from blasting me, (in the very height of my sinfull action) with sudden death; or that thou sent'st not some of thy instruments of Justice, to revenge this horrid injury, by razing me from off the Earth's surface, and hurrying me head-long into the dismal, inexplicable, interminable torments of Hell; being the place, which is only proper (and therefore prepar'd) to receive such ungratefull, ungracious, and perverse wretches.

And why is this favourable delay of thy divine Justice, afforded me, (O my patient and compassionate Lord God!) but only to
give

give me time to recall my self from my wickedness, and to call upon thy Mercy and Goodness?

Behold, (O my Creator!) I call, I cry, I come to thee, as a poor, wretched, miserable Criminal! I call to thee for Pity, I cry to thee for Mercy, I come to thee for Pardon: And I resolve, purpose, and promise, (by the assistance of thy Grace) seriously to correct, speedily to confess, and willingly to satisfy for what is amiss in me.

And this not for fear of Hell-fire, which I have deserved; not for the loss of Heaven, which I have forfeited: but for the love of thee, (my Lord God !) whom I have offended. I acknowledg my self worthy of thy Punishment, unworthy of thy Inheritance; but that which chiefly grieves me, is the having injur'd thy Goodness: The consideration of having offended thee, (my loving Father !) more lively pierces my soul, than the apprehension of my sufferings, or the loss of my Childs portion.

Wherefore, even for thy own sake, (O compassionate Father !) pity, relieve, and receive thy poor repenting, and returning Prodigal: who even for thy own and only sake, heartily detests all his sins, sincerely promises his amendment, and humbly craves thy pardon.

They who have more time and leisure, (and who desire to become more truly spiritual) may here, before they betake themselves to their rest, make these five internal and affectionate acts.

1. A Spiritual uncloathing of our Souls.

Return securely (O my Soul!) into thy place of rest! Repose sweetly, quietly, confidently in the bosom of the divine Bounty! Rely entirely upon thy Lords love and mercy! And cutting off all cares and curiosities, all fears and desires, remain here contentedly; without diverting thy self with any other Objects.

Behold, O my Lord and Lover! I absolutely renounce all but thee, humbly casting my self into the arms of thy most holy Disposition, Providence and Protection.

I will henceforth aim at nothing but the advancement of thy Honor, the accomplishment of thy Will, the encrease of thy Love, and an Union with thy self.

O how truly happy wouldst thou be, (my yet unmortifi'd Soul!) were thy Affections once free, and not clasp'd to any Creature? that thou couldst readily, resolutely, resignedly throw off all; and take the naked Cross for thy total Inheritance!

Thou (O my loving Lord Jesu!) wert born naked in a Stable, diedst naked on a Cross,

Cross, wert put naked into thy dolefull Mothers arms, to be first bath'd in her Tears, and then buried naked in another Sepulchre: and shall not my Heart and Soul burn with love of external and internal Nakedness?

Live my Lord Jesus! depriv'd of Father and Mother, on the Cross: Live *Mary*, depriv'd of thy only Son, at the foot of the Cross: Live naked Cross, and live this holy Nakedness; *Live my Beloved to me, and I to him.*

Uncloath me therefore, (O Jesu!) 1. Of all sin. 2. Of all affection to sin. 3. Of all curiosity and vanity. 4. Of all sensuality. 5. Of all inordinate passion. 6. Of all self-complacency, self-judgment, self-love, self-will. 7. Of my whol self, and whatsoever is displeasing to the pure eyes of thy divine Majesty.

2. *A most profound Humiliation of our Souls.*

O My Sovereign Creator! I most heartily acknowledg my own baseness, misery, weakness, wickedness, nothing: I perfectly hate, dislike, and loath my self, and all my own proceedings.

Behold me, (O Lord!) lying here prostrate at thy feet, as a poor Publican, not worthy

worthy to lift my Eyes towards Heaven, or to take thy sacred Name into my sinfull mouth!

But what more can I do, (O my Maker!) than offer up to thy Majesty an humble and contrite heart, fully prepar'd to suffer what thou shalt please to command it: And lo, I present my whol self, bound hand and foot, before the Throne of thy Mercy, to be adjudg'd according to thy Will.

Lord! I fly not from thee; I appeal not from thy Sentence; I pretend no priviledge; I plead no excuse.

Be thou the Knife, and I the Flesh: Hack and hew me, cut me and crucifie me as thou pleasest: Only pardon my sins; Let me live in thy service; Die in thy favour; and Enjoy thy Love for all Eternity.

3. *A recommendation and resignation of all, to the divine Majesty.*

INto thy holy hands, (O heavenly Father!) I recommend my Spirit, my Memory, my Will, my Understanding, my Senses, my Actions, all that I have and am.

I cast all at thy sacred feet; imp'loy them all as best liketh thee, that by them all thou mayst be praised, served and loved, purely, perfectly, perpetually.

I entirely resign my self, and all to thy most sacred Will, in life and in death, for time and for Eternity. And will resolutely, chearfully, and affectionately, say and sing at all times, in all places, upon all occasions, *Our Lords Name be ever praised*, his honour always promoted, his Will eternally perform'd, by me, and by all his Creatures.

4. *A hope and confidence, that God whom we Love, and who Loveth us; will effect what is best for us.*

BEhold, (O Heavenly Father !) I here place my self under the wings of thy paternal protection, by an immutable Act of filial Confidence and faithful Affection; humbly committing all that any way concerns me, to thy most holy Providence.

In this Center (O my Creator !) I will irrevocably fix my Heart and Hope: making it my sole imployment (during this my lives Pilgrimage) to please, praise, and love thee; and not doubting but thou wilt provide for me, preserve me, perfect me, and (at thy own appointed time) bring me to thy perpetual bliss and felicity.

In this Act of Love, Hope and Confidence, I will securely sleep, expire, and die the death of Love; living no more to my self,

self, for my self, in my self; but thou (my loving Lord!) living within me: leaving to thee all care of my self; and not Fearing what can befall me, in all future time and eternity.

5. *A Divine Sleep of Contemplation.*

ANd now composing my Body to sleep, my Heart shall remain awak'd to thee, (my Lord and Lover!) Though my Understanding remains vacant from all discourse and image; my Will shall be still working, watching, and melting away in Acts of Love to thy divine Majesty.

O sweet and secure sleep! O sincere and solid repose! O pure and perfect pleasure! O the difference, between this spiritual and all fleshly contents! How great (O Lord!) is the multitude of thy sweetness, which thou hast laid up in store, for all such as truly love and faithfully serve thee!

O Lights! O Delights! O Extasies of Spirit! O sweet Spouse of my soul! Wound me, Burn me, Consume me, Annihilate me in the abyssal depths of thy divine Love and Union.

Then put off your Garments with all modesty and civility: being never without some pious thought in your heart, or some jaculatory prayer in your mouth: As,

I entirely resign my self, and all to thy most sacred Will, in life and in death, for time and for Eternity. And will resolutely, chearfully, and affectionately, say and sing at all times, in all places, upon all occasions, *Our Lords Name be ever praised*, his honour always promoted, his Will eternally perform'd, by me, and by all his Creatures.

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Then put off your Garments with all modesty and civility: being never without some pious thought in your heart, or some faculatory prayer in your mouth: As,

O Saviour! how barbarously wert thou
uncloath'd, to be nail'd naked to the
Cross?

Uncloath my soul, (sweet Jesu!) of all
its evil habits, and idle affections, &c.

*Composing your self in your Bed, you may say
or think thus:*

This Bed, may perhaps be my Grave, this
sleep my Death, and my next Uprising may
be my Summons to the Sovereign Judges
terrible Tribunal: O dear Saviour! dispose
of me at thy pleasure for time and eternity.

Endeavour to take your Sleep (which is a
natural action) with a Spirit of Devotion.
So making meritorious each minute of time,
(whereof Sleep seems to rob you) by loving
God with your Soul, even whilst your Body hath
no use of Sense, (either Actually, by breathing
forth affectionate Aspirations as oft as you
awake, or Virtually, by the vigour of your now
well made Intention :) And thus you may say
with the Sponse in the Canticles; I sleep, but
my heart watcheth.

Then quietly shut your Eyes, and fall asleep,
upon some good Cogitation, or pious Affection:
(For the last thought as Night, occurs com-
monly first in the Morning;) saying with
Jesus on the Cross,

Into thy hands, (O heavenly Father!)
I commend my Spirit.

If sleep seizes not presently upon you, say three Pater-nosters and Aves: The first, for the faithfull departed; The second, for the now sick and agonizing; The third, for all your enemies: Which are Three Spiritual Alms-deeds.



¶. II.

Directions for Prayer and Meditation.

THEY who aim at the perfection of Virtue, and mean to make a solid progress in Spirituality, must (besides the Morning and Evening Exercises before prescribed) daily, duly, and perseverantly apply themselves to Prayer at fit and set times; and never omit it upon any pretext whatsoever, as far so th as Obedience, Charity, and Discretion will permit.

There are four sorts of Prayer;

Vocal, Mental, Aspirations, Transcendent.

I. **V**ocal Prayer, is the most imperfect of all, as having the least share of Spiritual light. Yet it is the most proper for Beginners, till the Soul becomes more internal: And it

is to be perform'd (especially when it is of obligation) punctually, leisurely, distinctly, devoutly.

Be sure to make a good choice of your Vocal Exercises: preferring those before all others, which excite you to most Devotion, and which afford the sweetest relish to your Souls appetite.

2. **M**ental Prayer, consists of three parts; Preparation, Meditation, Conclusion.

Preparation hath three Acts:

The first is, a Lively, Humble and Amorous apprehension of Gods Presence, who is with you, within you, your Life, your Love, your All.

The second is, Purity of Intention; protesting you come to Prayer, only to praise, please, and honour the divine Majesty: and happen what will, that you will do, as far forth as his powerfull Grace shall enable your weak endeavours.

The third is Invocation, by which you heartily beg light from the Father of lights; humbly acknowledg your own Nothing; and entirely abandon your self into Gods holy hands in all things whatsoever.

Meditation hath also three Acts.

Consideration, or a quiet search into the matter proposed, that you may win your will to God.

Affections

Affections and Desires, to do this, leave that, love God, hate vice, &c.

Resolutions, firm purposes, and protestations, to practise as your Will is inclined, as your Understanding is convinced, and as your Soul is now inspired.

Conclusion hath likewise three Acts.

Thanksgiving for all Gods benefits in general and particular: especially for the grace he hath now given you.

Petition, craving that by your Creators mercy, your Redeemers merits, and the Saints mediation, all your Defects may be pardoned, your Wants supplied, your Wounds cured, your Wishes accomplished: and imploring a special assistance for the putting in execution of your now made Resolutions.

Oblation of your self, body, soul, present prayer, all, to the divine Majesty.

3. **P**Prayer of Aspirations, or Jaculatory Prayers, are short, sweet, frequent and fervent desires, requests, elevations, and affections of the Soul to God.

These are of several sorts: and may be made either in the Heart en'y; or by the Heart and Mouth jointly.

Of this sort of Prayer; see more in our Spiritual Conquest.

4. **T**He last, purest, perfectest, and highest manner of Prayer, is made only by a

certain adhesion of the devout Soul to the divine Will, without any Vocal expressions, Mental discourses, or any Images whatsoever: But by a simple, general, obscure light of Faith, and a Feruent, Attentive, Intensive motion and Union of Love.

Of this Prayer, See also our Spiritual Conquest.

A way to Meditate upon any Virtue, or Vice.

1. **A**fter a lively apprehension of the divine Presence, an humble acknowledgment of your own unworthiness, and a rectifying of your intention, as above: Ponder, wherein the Virtue you desire, or the Vice you detest, doth really consist.

2. What need you have to get this, and to root out that? How happily you should live, could you obtain it? What you lose by not having it?

3. What did your blessed Saviour teach and practise; What our blessed Lady, or such a Saint? What saith [your Rule, or] your Conscience, or what is your Obligation touching this matter?

4. Now what means are there to purchase it? What are the occasions which nourish this Vice, this Passion, this Imperfection: and hinder this Virtue or Perfection? What Remedies? What Practise?

5. Then

9. Then purpose and resolve upon them con-
rarily and confidently: nor doubting but
that in due time you shall taste the fruits of your
faithfull labours and diligence, &c.
And to perswade your Soul to what you will
and, you may add these effectual Consider-
ations.

1. If my sweet Saviour, were now personally present, and asked what I should do in such a case, what Counsel would he give me? I will attentively listen to his words, cordially answer his Inspirations, and effectually follow his Directions.

2. If some dear friend should demand my advice in this matter, what would I answer him? I say, first that religion is the same food, which he would then throw for another.

3. Why was I Created and Redeemed?
 Called to God's faith and service? Why
 have I time still lent me? I will be an im-
 partial judge; Condemn, Punish, Resolve,
 Amend.

4. What doth most trouble and hinder my holy Design? This inordinate affection, this creature, this pleasure, this thing, which withholdeth me from my God; Is it better than he is? More worthy to be loved? More beneficial to me? Shall my soul be ever satisfi'd or quieted with it! At the

hour of my death, will it plead for me or protect me from my Creators wrath and judgment? Is it capable to make me now Holy, or eternally Happy? If not; what a strange Blindness, and Madness is it, for me to leave God and adhere to it? Resolve accordingly.

*General Rules to be observed in
all Prayer.*

In all your practises of Prayer, and duties of Devotion, Let these general Rules be carefully and constantly observed:

1. **B**egin your Prayer with quietness and liberty of Spirit: that is, endeavour to have your heart disinteressed from all business and all creatures: Thinking whither you go, and what to do.

2. Be sure to bring with you to Prayer, either in Book, or Mind, these two things:

1. The points, or at least the ground work of your Prayer or Meditation. 2. What you intend to obtain by this Prayer.

3. In the progress of your Prayer, be careful to avoid these two Extremities:

1. An indiscreet tying and bending your Brain and Mind to Attention. 2. A negligent giving up liberty to wandering imaginations.

4. If

4. If you find your Heart troubled, confounded or dispersed; Reduce it sweetly, and encourage it to talk with its only Lord and Love about the important affairs of Eternity: Thus quietly checking your self, and recalling your imagination: Where are we? What do we? Whom seek we? God, Angels, Saints are present; and am I not present to my self?

5. When your darknes, dryness, dulness, temptations, or distractions, will permit you to do (as it were) nothing in Prayer: You are not therefore to be dismay'd, or desist from keeping on in your course at set and ordinary seasons: But call to mind these three points with faithful diligence, resignation, and indifferency.

First, what was your intention in now coming to your Prayers; and fall presently to the practise thereof.

Secondly, assure your self, That to suffer for God being absent; and to enjoy him being present, are of equal Perfection: And one of these you may always do, by being to either of them indifferent.

Thirdly; That you came to your Prayers for two ends;

1. To Adore your divine Maker, To cast your self at his feet, To be disposed of at his pleasure, To know his holy Will, To receive his sacred Commands.

2. To lay open to him your Wants, To discover to him your Wounds, To present to him your Petitions; to seek relief, receive redress, beg an Alms. Now the first of these Ends, (which is Noblest and Purest) is always in your own power to perform; and therefore That alone gives a sufficient value and merit to your Devotions.

A Direction of our intention, at the beginning of our Devotions.

O Pen my mouth (O my Lord and Maker!) to bless and praise thy divine Majesty: Cleanse my heart from all curious, noxious, and distractive thoughts: Enlighten my understanding, recollect my memory, inflame my will, purifie my intention, settle my attention, excite my devotion, elevate my affection, curb and compose all my interior and exterior senses:

That I may worthily, reverently, and religiously, perform this Morning [Evening] Sacrifice of Prayer, and that in union and vertue of those most pure and perfect Prayers and Praises, which thou (O Jesu my Redeemer!) living upon Earth, offeredst up to thy Eternal Father; Mine may be now acceptable in thy sight, profitable to the Living and Dead, and Honourable to thee and thy Saints.

At the end of our Devotions.

R Eceive (O merciful Creator!) this my Morning [Evening] Sacrifice; which I have offered up and intended to the Glory of thy Name, the Honour of thy Saints, the Good of my own Soul, the Reduction of all sinners, and the benefit of all the faithfull, living and departed.

Accept (O pious Father!) my poor endeavours; Pardon (O merciful Redeemer!) all my Defects and Negligences: Give me, (O good Holy Ghost!) efficacious Grace, to put in due practise my now made purposes and resolutions.

Glory be to the Father, and to the Son, and to the Holy Ghost; (For the benefits of my Creation, Redemption, Sanctification.) As it was in the beginning, (when the Morning Stars praised thee,) Is now, (in the Church Militant,) And shall be world without end, (in the Church Triumphant.)

Amen.



¶. III.

Practical Exercises, (dilated with Acts, Affections, and Elevations) upon the chief Christian Virtues.

The First Exercise.

Of Virtue in General.

Divided into seven Points.

1. *A generous Resolution to practise all Virtues.*

BEhold, (O sacred and undivided Trinity, Father, Son, and Holy Ghost!) an unworthy, wretched, weak, and wounded Soul, groaning under the burden of her own abyſſal miſery, terrified with the conſideration of thy inſcrutable judgments, confounded at the memory of her former ſin, ſenſuality, diſloyalty and ingratitude, all covered with ſhame, and encompassed with ſorrow, humbly proſtrates her ſelf before the Throne of thy dread Maſteſty, and preſents her petition to thy infinite Mercy.

Thou

Thou hast been pleased, (O benign and bountiful Lord and Lover! whose mercy is above all thy wonderful works) to expect her hitherto most patiently: *How long shall I suffer you?* Thou hast most piercingly enticed her: *Why will you perish?* As I live, I desire not the death of a sinner.

Thou hast most piously invited her: *Come to me, all you that labour and are loaden, and I will receive you, release you, relieve you, revive you.* Thou hast efficaciously touch'd and terrifi'd her with thy threats: *Sin no more, lest a worse thing befall thee.* Thou hast powerfully drawn her with thy promises: *No eye hath seen, nor ear heard, nor heart conceived, what I have prepar'd for them that love me.* Thou hast confirm'd her in a lively Confidence of thy goodness: *It is I, fear nothing.* And finally, Thou (O my all-merciful Lord God!) hast put Contrition into my heart, Confession into my mouth, Satisfaction into my hands, and unfeigned Resolutions of a total reformation into my whol man: *This is the change of thy right hand;* (O powerful Creator!) the great and glorious gift of thy grace, and the effect of thy only goodness; and to thee therefore alone be ascribed all honour and praise for evermore.

My (now unfetter'd.) Soul aims at a higher

higher flight; she is become by thy blessing more sensible of these thy benefits, and more zealous of her own good; and therefore covets a nearer conjunction with thy self, her beloved object: Ah! *Who will give her the wings of a Dove, that she may strongly soar up to thee, her amiable Sovereign; and sweetly rest in thee, her only satisfying Center?*

But alas! What am I, what have I, *what can I do*, O my Lord, my life, my love? where is my courage to set upon so high an enterprize, and *what is my strength* to achieve it? The evil habitudes of all sin and sensuality, have yet an over-swaying power in my weak Soul: Her long continued customs of vice and extroversion, lye still as lurking Centinels to stop her free passage into her own interior: the usual Objects of her outward senses, busie and blind her inward eyes, and divert her from beholding Virtues beauty, from considering her own natural excellency, and from contemplating thy infinite bounty.

Break all these strong bonds for me, O all-powerful Lord God! And let the same grace and goodness, which hath so forcibly destroyed the root of sin, and dispossessed Satan of his empire in my heart, implant it now with solid virtues, and re-invest thou in
thy

thy own just heritage and habitation. Let my heart, soul, senses, and whol man, (all which have been formerly Dens of Thieves, Deluges of all impiety, and Receptacles of all vices,) become new Paradises of all Perfections, and Gardens of Delights, wherein thou (my Lord and Lover) mayst henceforth take thy true pleasure and content.

2. *Virtue, is a Habie in the Soul, inclining her to produce actions suitable to her rational Nature. She excites her self to shake off sinful Habies; and resolves to set upon vir-
tuous Actions.*

AH my noble Soul! how glorious is thy natural being, how great thy dignity? Thy Reason resembles thee to the sacred Deity, beaurifies thee above all sublunary entities, puts a Scepter into thy hand, a Crown on thy head, and consecrates thee King of all inferiour Creatures: And is it possible, that thou, (O amiable, active, penetrating, and perfect Spirit) shouldst be so strangely wanting to thy self in this one only thing, (*which is of all things only necessary*) as to be unknowing in the sacred Science of true life; and ignorantly blind, or brutishly negligent of thy own eternal happiness and salvation?

Arise,

Arise, my immortal portion! Erect thy self into thy own Royal prerogatives; Weigh thy own worth, Regain thy lost liberty; be no longer slavishly subject to Satan, Sin, and Sensuality: shake off all these shackles of evil customs, vicious inclinations, and bestial affections; and set upon actions more noble, and nearer thy own rational nature. O be no longer the only monster amongst creatures, by wilfully deflecting, basely degenerating from the fair order of thy great Creator: but be now at length as desirous and diligent to acquire such virtuous habitudes which are answerable to thy excellency; as thou wert formerly ready to follow all unreasonable and unproportionable impurities.

Yes, (O my Lord, and Lover!) I will quit all evil customs, and Inure my self to such pious employments, as may restore virtuous habits in my Soul, that it may become agreeable to the eyes of thy divine purity: I will endeavour to forget and forgo what I hitherto have been; vicious, wicked animal; and become henceforth a new man; religious, virtuous, rational. This is fully resolv'd on, O my Saviour, and faithfully promis'd: Support my frailty, (O my only encourager and comforter!) with the efficacious force of thy grace, and power-

powerfully drive on my holy designs to a happy execution.

3. *The high Priviledges of Virtue; how much it is to be prized; and that it consists in a Mean.*

O Amiable Virtue! It both grieves me and shames me that my deceived soul, hath been so long a stranger to thy true sweetness! What matter, if I have hitherto liv'd (or rather languished) as one disagreeable to my God, unprofitable to my Neighbours, unpleasant to my Self, and a prey to my insulting Enemies; since I have been destitute of Virtue, which can only free me from evils, afford me happiness, make me Master of my appetites, Lord of my actions, and Conqueror of my adversaries?

How highly will I henceforth prize thee, (O precious Jewel!) how earnestly do I desire to obtain thee, and how diligently will I endeavour to purchase thee, since thou powerfully guidest me to my own good, and smoothest the path leading to the sovereign end and perfection, for which I was created. Ah my poor soul! what more wouldst thou wish in this life, than to be good and perfect, what more in the next, than to be eternally

nally happy? both these, Virtue abundantly bestows on thee. Take therefore your full carriere, (O seduced Worldlings) in following your unsatiable fancies, your untam'd passions, your painted pleasures, your petty vanities, your uncontenting curiosities: Behold, I here freely and willingly quit all my interest in them; nor will I now have any farther solicitude than to follow *Virtue*, to study *Virtue*, to learn to express this lovely *Virtue*, in all the actions of my life and conversation.

O my Soul! that this golden Mean, were the just measure of all thy actions! O that thou couldst ever tread in the middle track of Virtue, and never stray upon the right or left hand, into the vicious extremities! O true and straight way leading undoubtedly to my blessed eternity! how few do find thee? and yet fewer, alas! are they which follow thee.

I Thou! (O sweet Saviour of the world) who ever lovedst the middle; who in the Sacred Trinity, middlest the divine Persons; in the Stable, art amidst the Beasts; in the Temple, amidst the Doctors; on the Cross, amidst the Thieves; after thy Resurrection, amidst thy Disciples; Give grace and direction to thy poor Servant, to lay hold on the happy Mean in all my Actions, which

so highly pleaseth thy Heavenly Majesty. Let me neither *Rejoyce* excessively, nor *Grieve* unreasonably; neither *Speak* rashly, nor be fully *Silent*; neither *Act* or *Omit* any thing whatsoever, but according to due order and measure. Give me, O bountiful bestower of all good things, a solid *Faith*, unblemish'd with Atheism, and void of Superstition; a lively *Hope*, without Presumption or Despair; a perfect *Charity*, free from too much Coldness, or an over-heat of Zeal; Give me *Wisdom*, not touch'd with Negligence or Craftiness; *Justice*, not tainted with Partiality or Severity; *Fortitude*, exempt both from Rashness and Cowardise; *Liberality*, devoid of Avarice, and Lavishness; *Truth*, disengag'd from Dissimulation and Arrogancy; *Clemency*, far from the excess, either of Calmness, or Choler; *Temperance*, secured between Immoderation and Insensibility; *Civility*, neither absurd or offensive.

Teach me, (O eternal Wisdom, emanated from the Divine Bosom of the most high, to shew us mortals this middle way, as the direct means to make us here holy, and eternally happy;) teach me this most necessary Lesson, how to observe this sacred *Mean*, in all my practises of virtue and piety. How easily, alas! can I be zealous, loving,

loving, liberal? But to be *angry and sin not*; to be loving and lust not; to be liberal, when, where, why! O nice point! O *difficult matter*, to my passionate and ignorant Soul! Instruct me, O most loving Master! refrain me from all excess, retire me into this sweet mediocrity, reform my old man with his vicious habitudes, renew me to virtue, revest me with thy love; that as a new born Infant, I may appear innocent, purged, corrected, adorned, before the eyes of thy infallible Judgment.

4. *Virtues, in respect of their Origin, are either Acquired, (by our own industry) or Infused, (by Gods free gift, goodness, and liberality:)* The Infused Virtues, are the seven Gifts of the Holy Ghost; which counterpoise the seven Evils, dishonouring our Nature.

BEhold, I now put my Soul into thy Hand, (O merciful Creator!) as a razed Table, in which there is yet nothing designed: For alas! I have liv'd thus long, (I must needs confess it to my own confusion,) without laying out my stock of *Reason*, (bestowed on me by thy bounty, to be improved to my own perfection) upon the purchase of any one Moral Virtue: My
time,

time, (ay me!) hath hitherto been taken up in following Trifles; my natural talents and perfections, buried and drown'd in brutish Sensuality; my study hath been Vanity; my labour, Folly; my exercises, Sinful; and all my employments generally Wicked.

To thee therefore, O liberal and loving Father, the free bestower of all blessings! To thee, O divine Son, and sweet Saviour of the World, the equal fountain head of all goodness! To thee, O sacred Spirit, coequal Author and dispenser of all graces! doth my poor and empty soul make her most humble addresses; desiring to be replenish'd with such supernatural gifts, graces, virtues; as may not only enable her to act always according to reason; but also readily to obey thy heavenly Motions, and follow the conduct of all thy holy Inspirations.

Give me *Wisdom*, O my God! to know thy divine and Eternal Verities: *Understanding*, to penetrate the secret mysteries of thy sacred Word: *Prudence*, to assist and counsel me in all my undertakings: *Force*, to conquer all crosses, and contemn all contradictions: *Knowledge*, to make the right use of creatures and temporalities in order to thy honour, (O my Creator!) and my own eternal happiness: *Piety*, to make me ever religious in thy presence: and *Reverential*

tial Fear, to enable me to walk in all my ways, as befits an humble servant and slave before his high and dread Sovereign.

Grant (O most gracious Lord!) that I may prevent such poisonous evils, as defile my actions, and brand my life with infamy, by the counter-remedies of these sacred Antidotes.

Against *Childishness* of conversation, and employing my precious time and talents in toys and trifles; Let *Wisdoms* gravity win me to noble, high, and holy undertakings.

Against *Brutality*, which hath hitherto fastned my deceiv'd senses upon the outward shews, and fair appearances of things: Let piercingness of *Understanding*, light me to the penetrating view of their inward and real value, to acknowledg thee, my Sovereign Creator, and thy sacred mysteries, hidden under the veils of all thy Words, and each one of thy Creatures.

Against my *Rashness*, and inconsideration: Let the assistance of solid *Prudence* and Counsel, shew the Worlds dangers, the deceits of Sensuality, and the snares of Satan; that duly seeing and considering them, I may discreetly and timely shun them.

Against my human *Weakness*, Want of courage,

courage, and Fainting in my holy resolutions; shield me with divine *Fortitude*, and give me courage that I may become a Conqueror.

Against my wonted *Ignorance*; Let true *Knowledge* keep me from being any longer deceived: O let me so wisely discern the good from bad, that I may henceforth frame a right judgment of all things, without error or fallacy.

Against all *irreligious Profaneness*: give me a zealous sense of Piety towards thee, my Lord God; and all sacred and celestial Mysteries.

Against *fortish Security*; bridle me with a holy and filial *Fear*, which may continually alarm me to stand on my guard, amidst the imminent dangers of this my Pilgrimage.

Give me, O pious Father, all these thy precious gifts, to assist me against these pressing miseries, and to regulate my life, both in action and contemplation. Give me *Wisdom*, *Understanding* and *Knowledge*, to aid me in my practises of Prayer, and Introversion; give me *Pudence*, *Fortitude* and *Piety*, to steer my daily and ordinary actions; and give me thy sacred *Fear*, to further me on in them both, with safety and security.

5. *Virtues, in respect of their Subject, are either Intellectual and Speculative, which enable our Understandings to know and approve Truths; or Moral and Affective, which carry on our Wills, to embrace such objects as the Understanding approves of. Virtues, in respect of their Object, are either Theological, which have God for their prime Object and Motive; or Cardinal, which furnish the means to come unto God.*

Lord! how far am I from these virtues? how necessary are they for me? and how fervently doth my Soul sigh after them? Thou hast commanded me to ask, O meek and merciful Saviour! and promised me to grant: Thou hast encouraged me to seek, and assured me to find: I humbly ask, and heartily seek these necessary gifts, graces, virtues; give me them, O my good God! fill up my Understanding with the knowledg of such Truths, as may fix it upon thee, the eternal Verity; and habituate my Will to embrace such objects, as may be in order to its happy conjunction with thee, the only essential Goodness.

I acknowledg thee, (O most bountiful and powerful Lord God!) to be the sole

Author

Author of these supernatural and Theological Gifts; from thee alone proceeds their whol being, birth, growth, and strength; and to thee only I address my humble Petition to purchase them. *O how happy is that Soul whom thou teacheſt, inſtruceſt, and endoweſt with theſe prime, and fundamental Virtues?* how becomingly will ſhe carry her ſelf to thee-wards, (the amiable object of all her deſires) and how diligently will ſhe embrace the means, which lead her to thy love and friendſhip!

Grant me therefore (O my God!) the gift of pure *Faith*, to believe thee for thine own ſake, who art the revealer of all verities; a pious *Hope*, to truſt in thee for thy ſelf, who giv'eſt all ſuccour and aſſiſtance; and a perfect *Charity*, to love thee for thy very ſelf, who art all amiable, and infinite in thy perfections.

Grant me alſo, (O moſt merciful Maker!) the comfortable aſſiſtance of the Cardinal Virtues, to forward theſe my tendencies towards thee: *Prudence* and *Juſtice*, to lead me into the right way; and *Fortitude* and *Temperance*, to level the path, and put away all occurring obſtacles, hindring me from thee, my Lord, my Love, my Hope, my Happineſs!

O amiable, admirable, and neceſſary Vir-
D tues!

tues! which way shall I cast about to compass you? O my soul! why languishest thou? why sleepest thou? arise, ask, knock at the gate of Mercy, confidently, constantly, perseverantly; *and thy loving Lord will give, grant, open, and make good his own gracious promises.* Ah! how poor are Worldlings pretences? how low is their highest ambition? how unfavoury are the Earths best sweetneses? 'Tis thou, O sweet Saviour, who art the only sovereign good of my soul, and the satisfying Center of all my desires: O let me henceforth breath nothing but thee, and continually burst forth into acts of these *Theological Virtues*, which immediately unite me unto thee; and of the *Cardinal Virtues*, which are the necessary supports of my lives pilgrimage, and the powerfull instruments of my souls progress towards thy heavenly Paradise.

6. *Virtue deserves to be embraced, because 'tis profitable, pleasant, honourable; But chiefly, because it makes us pleasing to God.*

WHat is good (O Divine Virtue!) in comparison of thee, or what is not evil without thee? Thou art the Milky-way of Heaven, by which our Souls climb up to their designed happiness: Thou supplicst

pliest all our wants during this worlds Pilgrimage, cloathing thy happy possessors with Gods grace, nourishing them with his heavenly comforts, placing them in the secure harbour of his providence and protection, disengaging them from their enemies bondage, making Death desirable, and Hell it self not dreadfull. Ah! what profit canst thou, (my poor Soul!) extract from all created goods, equivalent to these great prerogatives?

How much more excellent art thou, (O my immortal Spirit!) than the caitiff clay which incageth thee? So much more worthy are Virtues pleasures, than Sensual solaces; in *Purity*, in *Dignity*, in *Permanency*. Alas! are not all worldly Joys to be gathered amongst Thorns and Thistles; and for one poor Pleasure, art thou not left pierced with a thousand Pains and Fears? Are not fleshly delights, suitable to Swine and Serpents? Are not ambitious plots, the pleasures of Devils? and the contentments of the Covetous, are they not such as *Emmets* and *Moles* delight in? Lastly, doth not the whol world *pass away*, with all its momentary pass-times and concupiscences; and is not Virtues *delight durable to the end*?

Yes, (O sacred Virtue!) thou art desirable

able for thine own sake, honourable before men, irreprehensible before God; thou comprehendest all sorts of goods, Profitable, Delectable, Honest; thy charms are all divine, thy pleasures permanent, thy profits unspeakable, thy honesty amiable, thy joy Angelical. And are not these solid perfections, (O my Soul!) more befitting thy purity, than the worlds false, fading, vile, and vain fooleries?

Doth not *Prudence* teach thee to prefer a greater good before the less, and substances before shadows? doth not *Reason* induce thee, *Justice* convince thee, and thy own *Nature* press thee, to set a higher price upon truth than falsehood? O, 'tis time to undeceive thy self! Thou hast been too long, and too passionately taken up with toys and trifles, been injurious to thy nature, and foe to thine own perfection! Return, return, poor Soul, to thy pious Lord and Lover, whose image thou bearest; Let not unworthy objects bastardize thy love any longer: Ah! wilt thou be still subject to Vices tyranny? ever hanker after thine own ruine? lie perpetually plung'd in misery, and drown'd in imperfection? be always a slave of sin and sensuality, and a perpetual prey to the sworn enemies of thy salvation? and instead of
leading

leading an innocent and Angelical life, wilt thou continue in the track of Beasts and Devils?

Ay me! miserable, wretched, deformed and counterfeited creature! *who will free me from this body of sin*, which hath so weakned and wounded my Soul? Thy Grace, O mercifull Saviour, is only, and all-sufficient, to work this cure upon me thine infirm patient, almost destroyed by my disordered concupiscences, born and brought up amidst the snares and ambushes of present and powerfull pleasures, and habituated to yield to the urging inclinations of my vicious and perverted nature; *Lord! if thou wilt, thou canst* cure, comfort, and cleanse my sick, sorrowfull, and sinfull Soul, and having dispossess'd these Legions of Diabolical Vices, adorn it with Divine Virtues, which are so proper to its noble nature, and so pleasing to thy sacred Majesty.

O Virtue! in thy self most amiable, but far more excellent in respect of my Lord and Lover, to whom thou art so highly agreeable! O when shall I possess thee, that by thee I may perfectly please him? The infinity of thy Being, O sovereign Creator! and the immensity of thy essential perfections, deserve and demand of me thy poor creature, a rendition of all glory, reverence,

submission, praise, and dutifull practises of Religion, Piety, Virtue : Thy supreme power requires all perfect obedience to thy sacred Ordinances : Thy faithfull performance of thy sweet promises, force me to a confidence in thy goodness : Thy profuse liberality enticeth me to thy love : Thy incomparable height moves me to profound annihilation, self-knowledg, humility : Thy severe judgments induce me to be ever fearfull of my self, and to do penance for my sins : Finally, all thy greatneses, glories, dignities, deserve more love, laud, loyalty, than my penury can ever hope to pay unto thy sacred Majesty.

O that I had millions of hearts to adore, admire, extoll thy Divine bounty, thy infinite excellencies, thy amiable perfecti-
ons ! O that I had a Soul brim-full of all Virtues, that thou mightst be truly honoured by me, sweetly delighted in me, and perfectly served by me, who so infinitely and only deserveest it ! In the mean space, I am resolv'd to love thee with all the power of this poor soul, which thou (my bountifull Lord !) hast bestowed upon me ; I will practise Virtues, that I may better please thee ; I will refer all my actions to thy only honour, not my interest ; I will
reflect

reflect on thee, and forget my self; seek thy glory, not my own good: I will neither live nor love, act nor omit any thing but for thee: who art the only end, aim, and center of all my doings and desires.

7. *Virtue is obtained by continual Exercise:*
We must therefore lay hold on all Occasions,
and make it the End of all our endeavours.
Three necessary Dispositions.

O God of all Virtues! who hast been pleased to dilate my heart by the infusion of these sacred desires; divert my soul, I beseech thee, henceforth from all superfluous employments; make her attentive to prayer, addicted to piety, enamoured with Virtues beauty, faithfull in the practise of such Acts, as may finally put me into the full possession of this rich treasure, and holy habitude, which so highly adorns and perfects me.

O my Soul! shall worldlings be more diligent to better their talents, more indefatigable to augment their possessions, than thou art to obtain Virtue, which can only make thee holy and happy? O rouse up thy self; lay hold on all occasions; lose no longer thy time, which thy loving Lord lends thee for this purpose; leave off these

simple and superfluous cares, toys, and trifles, which are totally useless to thy happiness; and fall upon heroick, honourable, Virtuous employments: Thou canst embrace no counsel more prudently, nor follow any practise more profitably.

O sacred science of Virtue! be thou henceforth the ordinary entertainment of my thoughts, the matter of my meditations, the end of my endeavours; I will employ my time and talent in studying thy essence, excellency, effects, motives, and what else concerns thee, that I may sincerely affect thee, seriously seek thee, happily lay hold on thee, and resolutely practice thee: I will perseverantly fight against perverse nature, quell concupiscence, cut off curiosity, repress vice, and reiterate these acts, till they induce the contrary habits of all Virtues, into my conquering Soul.

O Jesu! perfect exemplar of all sanctity; who art graciously pleased to afford courage to weaklings, to confound the strong:

I. Give me a noble *Generosity* to set on *Virtue*; that I may with vigour, alacrity, and promptitude, vanquish all sloath and negligence.

2. Give

2. Give me a discreet *Severity* to set on my self; that the caitiff pleasures of flesh and bloud, make me not relent in my labours.

3. Give me a meek *Benignity* and sweetness of heart, that I may peaceably, patiently, and joyfully, pass over all difficulties, remain always solaced and satisfied with thy good pleasure, and permission, and persevere constantly in these my pious practises and resolutions.

The Second Exercise.

Of the Theological Virtues, and first of Faith.

I. The Essence of Faith.

Faith is a Theological Virtue, elevating and enabling our souls to an assured (though obscure) knowledge of all such things as are revealed by God.

PRostrate again, and humbled even into the center of my own nothing, I represent my self before thy supreme Majesty; (O dread Sovereign of heaven and earth!)

I acknowledg, (O prime, infallible, and only essential verity !) that the *Just man lives by Faith* ; that by it only I *can have access* unto thy sacred Majesty ; and that without it, it is not only vain to pretend, but altogether *impossible to please thee*.

I believe, O my Lord, that *Faith* is the first step of my Pilgrimage towards heaven ; the necessary foundation whereupon I must raise the high edifice of my desired perfection ; and the very substance and support of all my hope of future happiness in thy blessed eternity.

I also most gratefully confess, that *Faith* is a gratuite gift of thy meer mercy, and gracious bounty ; which alone moved thee to infuse it into my undeserving soul in Baptism, O love ! O liberality !

But, ah my unfaithfulness ! how poorly have I performed my then made publick promise and profession ? Alas, my disloyal Soul ! Thou hast not liv'd according to *Faith's* Laws ; thou hast little lov'd thy Lord, less thy Neighbour, and least of all thine own self : Thou hast scarcely dreaded thy supreme Creator as thy severe Judg, much less honour'd, serv'd, and obey'd him as thy sweet Father. Thy *Faith* hath been hitherto dead, and thy barren tree hath not yet budded forth

forth into blossoms, nor born any fruit of good works.

O pious and potent Lord! Curse not presently this fruitless fig-tree, lest it forthwith wither away into nothing! O cut me not yet off, nor cast me suddenly into the fire, as I have most justly deserved, for having thus long possess'd a place in thy Garden, without any return of profit to thee my heavenly Planter! O spare me one year longer, (Divine Husbandman!) digg about me, and refresh my drinels with the sweet streams of thy infinite mercy, that I may spring forth into fruitfull works, worthy my *Faith* and profession.

Quicken, renew, revive, (O bountifull Lord!) thine own gracious gift of *Faith* in my Soul, which is dulled, deaded, and almost destroy'd and choak'd up, with the venomous weeds of my wilfull sin and negligence! O give me a fresh supply of celestial light and strength, enable my poor Soul to pour forth her self here in thy Divine presence; receive thy now repenting and returning child, pardon mercifully his past disloyalties; and graciously accept these hearty protestations of his most sincere fidelity for the future.

I believe, (O eternal Truth!) I believe all that thy self hast said in thy sacred Scripture, and reveal'd to thy dear Spouse, the Catholick Church, as most sure and certain verities. Yes Lord; thy words are indubitable, thy Church is infallible; and I will sooner believe my self not to live, than to suspect thy Prophets, Apostles, or their Successors in thy Church, (by whose mouths thou speakest) to be Authors of the least falshood.

I will therefore expect no greater evidence in this life, in these secret and sacred mysteries of *Faith*, than thy Divine Revelation, and thy holy Churches assertion. Ah, my soul! how well is it for thee, that thou art incapable to Dive into the Counsels of the Divinity? *What were the merit of thy Faith, if thine own reason could give thee an infallible certainty?* To clear it, alas! were to ruine it; to draw the curtain which obscures it, were to bereave it of its most convenient cloathing; to examine it too punctually, were to distrust thy God too peremptorily: wherefore my Soul doth humbly and heartily sacrifice to thee her Sovereign Creator, the noblest faculty wherewith thou hast endowed her, which is, her *Understanding*: She willingly submits it (by an absolute captivity and blind obedience)

obedience) to all thy Divine Decrees, Laws, and Ordinances, without questioning how, or why: I receive all intirely, universally, singularly, each sentence of Scripture, each sanction of the Church; without the least exception, choice, reserve or distinction: *I believe all, O Lord, help my unbelief.*

2. The Material Object of Faith.

God is the material object of our Faith; who hath revealed all truths, which are to be believed.

THOU (O Eternal Unity of Essence, O ineffable Trinity of Persons, O Father, Son, and Holy Ghost, in whom all things live, move, and have their being!) art the prime object of my Faith; to whom all truths are to be referred, as the first and infallible rule of all verity.

Thou hast revealed thy self, as an infinite, independent, eternal, perfect, and omnipotent Creator of all things, Conserver of the whol Universe, Governour of Heaven and Earth, Glorifier of Angels, Redeemer of Sinners, Justifier of Saints, first Author, and final End
of

of all Creatures. I believe, adore, admire, and melt away in the meditation of these thy marvellous greatnesses, and glories.

Thou hast delivered unto me by thy Apostles, (the faithfull Interpreters of thy Word and Will) a short *Symbol*, as a compleat abridgment of the truths I am bound to *believe*; of the good things I am to *hope*; and of the blessed objects, whereon I am to fix my *affection*. O Divine Creed ! little in expressions, but large in mysteries; containing sweet milk for Children, and solid meat for Men; I firmly credit each tittle thou containest, in the same sense and meaning, it is to be believed: I will frequently repeat and ruminate each one of thy sublime articles; when I rise, I will remember thee; when I betake me to my rest, I will recite thee: Thou shalt be my Garment to adorn me, my Glass to dress me, my Corset to defend me, till I come to thy blessed Kingdom, (O Father Almighty, and all Mercy !) where thy self in clear vision, wilt be the revealed object of my *Faith*, the final accomplisher of my *Hope*, and the rich recompence of my *Love*, in thy life everlasting.

3. *The Formal Object of Faith.*

Divine Revelation, is the formal object of our Faith: by which truths are delivered from God to man in divers manners.

THou hast made man, and plac'd him in this world, (O Sovereign Creator!) to know, serve, love and please thee; and to praise thee eternally in the next world: But how, alas! can he arrive at this end, or hope to hit this mark, unless he be heightned above his depressing earth, elevated beyond his drossie senses, and enlightned with a more sublime knowledg than his own weak reason can reach unto? Thy supernatural assistance, (O Divine bounty!) is necessary to raise him to these blessed objects, which are above nature: His blindness is too great, and his ignorance is too gross, to discover the *Mysteries of Faith*, and secrets of Religion: He must learn this Science from thy self, (O supreme Verity!) and this assurance must be derived from thine own Divine revelation.

And this thou hast abundantly performed, (O immense fountain of all Truth!) at sundry times, by several means, and in divers manners.

1. By

1. By outward words; forming voices (as it were) in the air, to inform us of thy will.

2. By speaking to our hearts, which thou disposest to understand thy heavenly inspirations.

3. By interposing the Ministry of thy Creatures to denounce thy commands: Teaching us by thy Angels, preaching to us by thy Prophets, instructing us by thy Apostles, informing us by thy Scriptures, which are missives sent from thine Omnipotency, declaring to us mortals thy pleasure.

4. By Visions, either purely Intellectual, (as in *S. Paul*); or Imaginary, (as in *Jeremy*); or Real, (as in *Daniel*); all shewing by silent signs and resemblances, what thou wilt have effected.

5. By Dreams, when the outward senses being shut up from all distracting objects, our souls are sweetly inform'd with thy Divine Verities.

6. By Raptures, when our elevated spirits, inflamed with heavenly love, are for a time interdicted the use of their corporeal senses and operations, and totally taken up in the contemplation of thy infinite beauties and perfections.

7. By

7. By thine own dear Son, our sweet Saviour; (*in whom were hidden all the treasures of thy Divine Science*;) Him thou sentst us, (*O eternal and ever-loving Father!*) from heaven to earth, *to be our Doctor and Master*, and to teach us thy heavenly Truths, by his own humane mouth.

O my God! how great is thy love in all these manifestations, and how great is my obligation for all these thy mercies? In how many languages dost thou speak to my deaf Soul? Be thou eternally praised, for all thy comfortable words, revelations, visions, raptures, instructions, which thou hast conferred upon all thy Saints and Servants; but above all, for sending thy beloved Son, thy co-eternal, co-equal, consubstantial, increated, and yet incarnate Wisdom; to reveal the mystery of thy Law, the immensity of thy Love, the marvels of thy Mercy: O my Soul! What glory is it, to be instructed by Gods own Son? O my Lord! how pleasing are thy words to my pallat? how far more sweet are they to my heart, than *is honey, or the honey-comb* to my mouth?

4. *The Rule and Judg of Faith.*

The Rule and Judg, to distinguish between Divine Revelations, and Diabolical Delusions, is the Catholick Church, which alone hath power to explicate the Scriptures, and judg of Tradition.

But since I find my self unfit and unworthy, to whom thou (O my Supreme Sovereign!) shouldst particularly talk, and tell thy Divine secrets: Behold, I here absolutely renounce all relying upon any seeming instinct, self-judgment, or proper reason, in matters of my *Faith*; and entirely submit to that Judg whom thou hast appointed to regulate, inform, and command me.

Yes, (O Jesu my loving Saviour, the only revealer of all *Faith*, and prime Author of all Truth!) Thou hast espoused to thy self, and establish'd for thy servants an *infallible Church*, as an unshaken Pillar to lean upon, a solid ground-work to build on, a skilfull teacher and suggester of all necessary tenents, a speaker by thy Spirit, and an expounder of thy words.

To deny this, (O my God) were to slander thy Providence, and suspect thy Justice:

Justice: Can I doubt, but the same Providence, which so eminently presides in all human affairs, so plainly appears in the daily supply of my corporal necessities, and which hath given me a Sun, by the light whereof I may guide my bodily steps from error during this my lifes pilgrimage; hath not also ordain'd an infallible and safe conduct for my immortal Soul, to guide it in its way to Eternity?

Hath thy Justice commanded me to believe, love and serve thee, (O my Sovereign Creator !) upon pain of eternal punishment, and hath not thy goodness sufficiently shewed me the means and manner whereby to effect it?

Be thou eternally blessed, (O my mercifull Lord God !) and thy Providence ever praised; which hath left me a *sacred Church*, to which I may safely give credit; since *he that hears her, hears thee*, who art her Inspirer, Governour, and Protector.

Behold, (O my Lord !) I pull down the Sails of my own soaring judgment: Avant all you Heresies, Singularities, Sects, and Self-opinions; here I will dwell, since I have advisedly chosen it: in this *Ark*, I fear no Shipwrack; in this *Haven*, I may safely cast my Anchor; in thy *bosom and embraces*,

(O dear Mother !) I rest secure and satisfied. I believe what thou tellest me, admit what thou determinest, reject what thou refusest : I embrace all thy holy definitions, (concerning Grace, Justification, Sacraments, and all other Tenents whatsoever, contested by contentious Hereticks) as so many heavenly revelations : and I hearken to thy Doctrin, as to the voice of the Divinity ; since the same Spirit which spake to the world in the Apostles, continues in their Successors, which are thy present Pastors.

O what Joy, what Comfort, what quiet, what assurance brings this proposition : *Christs true Church cannot Erre ?* She never yet erred, she never shall for the future ; the malice of Hereticks, and rage of Hell shall never prevail against her : God is her Head, her Guide, her Instructor, even unto the end of the World. O my Soul ! how good is it for us to be here, where only happiness can be hoped ; and elsewhere is nothing but darkness, error, damnation ! *Thou hast not done thus,* (O most loving Lord !) *to every Nation ;* 'tis thy special grace and goodness to my undeserving Soul, for which she shall ever sound forth the sacred Anthems of thy praises.

5. *The Motives of Credibility.*

Christ himself is the founder of our Faith : The Greatness of the Church : The Quality of the Doctrine : The Means, by which it was planted and propagated.

WHEN I consider thee, (my dear Saviour !) to be the Origin, Founder, Denouncer, Teacher, and Establisher of my Faith ; Oh how can I doubt of its verity and sincerity ! Thou (Lord !) art all truth, all might, all wisdom, all goodness : Thou hast confirm'd thy mysterious words with such miraculous works, as none could effect, but by divine assistance : O how credible are thy testimonies ?

When I weigh the wonderfull greatness, glory and splendor, of thy dear Spouse the Catholick Church ; her antiquity, extent, succession ; her establishment, order, union ; her charity, constancy, sanctity, and all other her advantages and prerogatives, (which would fill whol volumes to explicate ;) am I not sufficiently convinc'd, that she is not built up by human policy, but is the work of thy heavenly power ? O City of God ! what glorious things are said of thee ? which hast such excellent succours from
above ;

above; such admirable success against thy enemies; such amiable sweetness to confer upon thy faithful children!

When I ponder the quality of the doctrine, so pure, so perfect, so holy; forbidding all Sin, even in the least thought or desire; teaching all Virtue; tending to a supernatural end, (as self-hatred, contempt of all temporalities, &c.) and aiming (O Lord!) at thy holy Love and union: How clearly doth it appear to proceed from thy self, the pure source of all sanctity and perfection? Alas! how unproportionable is mans weakness and wickedness to think of a doctrine so conformable to thy divine greatness?

When I also meditate on the means, whereby this *Faith* was at first planted, and soon after propagated to the utmost ends of the world; I clearly behold a hand of heaven, and an evident draught of thy infinite power and providence. Twelve Apostles, poor, powerless, creditless persons, (proposing things contrary to mens natural appetites, and of most hard digestion to flesh and blood) to give Laws to the whol world! To conquer and convert the Emperors, and Kings of the earth rising in expresse opposition against them! I plainly perceive thy co-operation, O *Father of Heaven,*

Heaven, and thy choosing of weaklings to confound the strong.

'Tis thou alone canst be master of this sacred Science; and I may with an humble confidence cry out : *If this be error*, (O Lord!) *'tis thy self hast deceived me*; since thou hast led me into this belief, by persons of such sanctity, and confirm'd it by prodigies of such efficacy.

6. Resolutions concerning Faith.

ANd now, (my dear Lord and Lover!) I offer thee my poor heart, replenish'd with all these Acts, Affections and Resolutions. O that I might dye for the defence of these infallible Verities? How willingly would I lay down my life, and shed every drop of blood in my body, for each part and parcel of this my *Faith* and profession?

Thou, O Jesu! art God-man, and Man-God: Thou art *the Way, the Truth, and the life*. O that I might be torn in a thousand morsels for following this way, believing this Truth, loving this Life!

Thy Church is infallible, and her decisions indubitable. O that occasion were offer'd of a thousand deaths, swords, fires, torments, to try my fidelity in this assured particular!

But

But how resolvest thou, (my feeble soul!) upon these high and heroick exploits, who art so subject to faint, and to turn coward upon far less occasion? Alas! hast thou not often bely'd thy Faith by thy works, without any constraint or contradiction? Then confessest a *Saviour*, needy upon earth, and naked on the Cross; and yet thy covetousness is insatiable! A *Saviour* humble and conterned; and thou breathest nothing but ambition! A *Saviour* meek, merciful, patient; and thy enmities are immortal, thy injuries intolerable, thy hatred irreconcilable!

Ah weakling! Thou yieldest at a pin-pricking, how wilt thou stand at the swords piercing? If straws make thee stumble, how wilt thou subsist against darts? Conquer thy self first in these lesser skirmishes, that thou mayst be constant in those greater combats.

O my Lord! *I am reduced to nothing*: I praise the Conquerors, but my self perilheth in the smallest conflicts: I am too conscious of my own frailty, to confide in my own forces: Yet I desire to imitate the invincible courage of holy Martyrs, and tender Virgins, who for this *Faith* endured such torments. Thou (Lord!) art *my only strength* and confidence: O let thy grace, (which

is never wanting to them that trust in thee,) powerfully support, and shield me, (thy weak, yet willing Souldier) with faithful courage and perseverant constancy, in the day of battail; and whensoever time or occasion shall exact a tryal of my true fidelity, thou (O Saviour Jesu, the Author and finisher of my *Faith*!) who hast call'd me, sought me, found me, carried me home to thy fold, and numbred me amongst thy Sheep; Grant, I beseech thee, that I may lead a life correspondent to my *Faith*, and that my manners may be conformable to thy merciful illuminations: That after the imperfect and obscure knowledg of this world, I may finally arrive to the pure knowledg of thee in the other; where, with thy Saints, I hope to behold thee face to face, by the light of glory in thy blessed Eternity.

7. *A triple Practise; and the Conclusion of these Acts of Faith.*

IN the mean space, I will by thy blessed assistance, (O divine bounty!) daily and diligently prepare, encourage, and fortifie my Soul with these three pious practises.

1. Since *Faith* is the fountain of all Grace, the life of my soul, the soul of my love, the
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ground.

ground-work of my salvation, the only Eye by which I can view heaven through this veil of mortality, the root of all that is truly good, desirable, amiable; and yet this so necessary a good, (O eternal Goodness!) is thy free gift: I will instantly beg it of thy bounty, and never cease crying out, in imitation of thy Apostles; *Lord, encrease my Faith.*

2. Since the want of this lively and active *Faith*, in such things as concern thy divine honour, (O dread Sovereign!) and my own happiness, is the chief cause that I have passed and lost so many years, days, and hours of my short life, without making any progress in thy love, or profit in virtue: My soul shall henceforth inhabit Heaven; my spirit shall be no longer link'd to these sensible objects, but shall look upon things to come, as if they were present truths: Ah World! what art thou to me, who am made for an Eternity? O Earth! how I loath thee, when I behold Heaven!

3. Since my *Faith* is thus settled, my conscience thus quieted, my mind thus resolved upon such evident grounds, such infallible Principles; Let Hell vomit out all its malice by hereticks mouths against these my Tenets; Let all the dead arise from their graves, to tell me I am deceived; Let the
Angel

~~Angels and Saints descend from heaven to~~
 Evangelize a new doctrine; Let all Christi-
 ans upon Earth revolt against this, and re-
 ceive a contrary belief: I will still remain
 stedfast in my choice, and firm in my sta-
 tion: not for the miracles which have con-
 firm'd me, and marks of truth, which have
 seal'd my security, and thy Churches infalli-
 bility: but because thou (my Lord!) who
 hast thus illuminated my soul with the super-
 natural light of *Faith*, which thy Church
 teacheth me, art the Truth it self, and canst
 not possibly deceive me.

Lord! I believe thy self, and thy sacred
 Church: This is the sum of my belief:
 This is my present profession and protesta-
 tion before heaven and earth: Here I live,
 here I will die: Supply my defects, (O
 indeficient fountain of goodness!) and
 strengthen this my *Faith* by thy efficacious
 Grace, even to the last gasp. *I believe in*
God, &c.

The Third Exercise.

Of Hope.

I. The Definition of Hope.

Hope, is a Theological Virtue, enabling and enclining our souls to trust in God, as their proper and Sovereign good, by means of his grace, and good works.

O Most infinitely amiable Lord God! who of thy meer, unmeasurable, and boundless mercy, hast thus fill'd my *Understanding* with true *Faith*, whereby I have professed to believe thee, and all thy revealed Verities; confessed thee to be the only object of my desires; and acknowledged thee the Author of my beginning, preserver of my Being, and the blessed end I aim at.

Replenish now my *Will* with heavenly *Hope*; that I may patiently, and perseverantly, chearfully and courageously, expect the performances of thy faithful and infallible promises.

Lift up my soul, (O powerful Lord!) from her natural weakness and unweildiness;

ness; that soaring aloft upon *Hopes* sacred wings, she may attentively look on thee, and always aspire towards thee, her only secure Center, and the sweet accomplishment of her desires and pretensions.

Thou (O Sovereign Goodness!) art all amiable, and therefore all desirable; But alas! I am yet far from thee, I see but a glimpse of thy glory; I behold thee at a great distance, through the *dark prospective glass of Faith*; I enjoy not thy beatifying presence, thy perfect love, thy heavenly happiness: My soul is not yet disengaged from her clog of clay, she hath not yet triumph'd over her temptations, trampled upon the bellies of her enemies, Satan, Sin, Sensuality; nor crown'd her virtues with final Perseverance.

These heights are the objects of my *Hope*, and I rest assured, that I may by thy helping grace, (O bountiful bestower of all blessings!) arrive at all these happinesses.

Ah! my immortal Soul! what needest thou but thy God? what desirest thou but his favour and friendship? Canst thou content thy covetous appetites with natures poor, imperfect, and perishable accommodations? Alas! how unnecessary are they in order to thy sovereign good, how unaccomplish'd, how unsatisfactory?

But to desire thee (O only amiable object of my wishes!) is true felicity: Be thou therefore henceforth the whol aim of my love, and sole scope of my endeavours: O let my soul be totally taken up with this study, to turn from creatures, and return to thee, her only desirable Creator!

Yes, Lord; As the tired and thirsty *Han* seeks after the living fountain; so doth my faint soul desire thee, (O lovely source of all sweetness!) When, O when shall I attain to thee, possess thee, enjoy thee; when shall I appear in thy sweet presence, and be fully inebriated with thy only satisfying pleasures! By thy grace (O merciful Maker!) I may get these Glories; and by a good life, I shall in some sort deserve the performance of thy Promises.

I will now therefore strive (O my God!) to correspond to thy never-wanting Grace: I will presently, seriously, and vigorously settle my self to live virtuously: And though my passions are violent, my imperfections many, my offences grievous; yet thy grace is stronger, thy goodness greater, thy mercy more powerful; all which give me hopes of victory over my self, and from thee, confidence of pardon, and compassion.

2. The main motive of Hope is Gods great Mercy, ~~shown~~ at all times, in all places, to all conditions.

O My meek Creator! how infinite is thy Mercy! how can I consider it, and distrust thee? Thou at first, broughtst forth Angels and men, out of their eternal Nothing, to a glorious and blessed being. After sin, thou providedst a present remedy, and promisedst a powerful Redeemer: In Heaven, thou recompencest thy Saints above their hopes or deserts: In Hell, thou punishest with less rigour than thy enemies malice requires: On Earth, thy glorious beams of providence shine upon all thy creatures; rich and poor, great and small, Saint and Sinner, Jew and Gentile, Christian and Pagan: Am I wicked? Thou sweetly wooest me to penance: Am I penitent? Thou willingly receivest me to pardon: Am I just? Thou conservest me outwardly, comfortest me inwardly, and encouragest me to perseverance, with infallible promises of eternal pleasures, in thy blessed Paradise.

O mercy! the sweet refuge, and secure harbour of my Soul: Shall I not hope in thee, so immense, so infinite, so ready, at all times, in all places, to all conditions?

Yes, I will rely on thee, O my only comfort! I will repose in thee in all the accidents of this my wearisome Pilgrimage, in my languor and health, in adversity and prosperity, life and death, for time and eternity.

And when further, I duly dive into thy Paternal Providence, (O heavenly Father!) which furnisheth all things with all necessities to compass the end of their creation, taking care of the smallest Birds, Beasts, Flyes, Fishes, Plants, Minerals, all: shall I doubt of thy solicitude for my soul, the most excellent of them all, made to be master of them all, form'd and fashion'd to thy own divine resemblance? O my Creator! how glorious things do I expect from thy bounty, which hath conferr'd such plenty upon these thy least creatures?

Thy Power also supports this my Hope and confidence: Who can take my soul out of thy hands, if thou wilt save it? What are Hells powers, compar'd to thy omnipotency? What shackles of sin can hold me, if thou wilt break them? Thou (Lord!) canst lift up my drown'd soul from the deluge of vice, to the piety of Saints, to the purity of Angels, to the perfection of Seraphins, in a moment, sooner then I can speak a word, think a thought, or twinkle with my eye.

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And thy fidelity in the performance of thy promises, (O just God!) confirms and comforts me in all the premises: For *Heaven and Earth shall pass, but not a tittle of thy words shall perish.*

3. Other Motives of Hope.

Gods great Benefits are also powerfull motives for us to place our Confidence in him: Especially, his Creation, Redemption, Vocation.

HOW can I weigh thy wonderful Benefits, (O most bountiful Lord!) and not esteem them as so many sacred pledges of thy eternal love to me; and strong pillars to support my confidence in thee? Thou created'st me freely, willingly, unconstrainedly of nothing; and *canst thou hate thine own handy work?* Thou gavest me a noble Being, and shall I doubt but thou wilt give me a perfect and accomplished Being? Thou mad'st all for me, and me for thy self; and may I not hope, thou wilt bring me to thy self? Thou constituted'st me King of thy creatures, wilt thou cast me only off, and not govern me with thy creatures? Thou designed'st me for thy glory, and wilt thou destroy me for eternity? No Lord! Thou

wilt in thy good time compleat thine own purposes in me, and finish these blessed beginnings.

Thou (O sweet Redemer!) undertookst a thirty three-years Pilgrimage upon earth to seek me a lost sheep; wilt thou reject me seeking after thee? Thou hast loved me, and lost thy life for me; and can I imagin, thou wilt ever leave me, unless I first leave to love thee? O love! capable to cure all sickness, able to give life to the dead! Ah my heart! How canst thou chosse but be soltnd to compunction, and hightned to confidence, with these efficacious comforts and sweetnesses.

Thou hast not only delivered me from sin, but call'd me to sanctity, *with thy holy Vocation*; giving me thy grace in Baptism, continually repairing it with thy other Sacraments, separating me from the vast multitude of infidels and hereticks, which are out of the Church-way to beatitude; not only permitting me to possess a place amongst thy faithful Christians, but setting me in an high and honorable condition, wherein I may make use of all aids, all helps, all means, to farther me in virtue and goodness in this life, and to purchase glory in the next. O loving Lord! how greatly do all these endearings, demonstrate the earnest desire thou hast to save me?

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If thou art further called to the more perfect state of Priesthood, or Religion; O how highly doth it inforce this motive of thy Hope?

O my God! how infinite is thy goodness; how manifold thy blessings, how innumerable thy benefits, corporal and spiritual, general and particular, performed and promised? And can I suspect that thou, who hast done so much for me, wilt not accomplish what is yet behind? O my Lord, my life, my love! I put my whole confidence in thee, and expect from thy bounty all the benefits thou hast promised me, because I know thou art truth it self, which never can deceive, nor be deceived; but thy Word is infallible, and thy Work immutable.

4. Fear is also to be joyned with our Hope, because God is terrible in his works, in his chastisements, and in his Counsels.

YEt least Hope without Fear may make me insolent and negligent in providing for my Salvation: crucifie my flesh with thy Fear (O my Lord!) for I tremble at thy Judgments: O give me a chaste and filial apprehension of thee (my loving Father!) that I may reverently and incessantly honor thy infinite Mercy, and never dare displease thy dread Majesty: Give me that Fear which is

Hopes daughter, and begotten by thy pure Love in my soul; that my continual care may be to please thee, purely and perfectly for thine own sake, not servilely for mine own interest.

'Tis true (O my Lord!) my Sins are many, and grievous; I confess it, and am confounded and affrighted at the memory of them: But is there any blemish so foul, which my Redeemers blood cannot cure? Thy mercies and merits (dear Saviour) are so immense, that should my only conscience be burden'd with all offenses of all mankind, I would not despair of thy pardon: I will therefore remember thy sacred Wounds (O Jesu!) and there will I confidently hide my self, till my iniquities be pass'd over.

Thou say'st (O eternal Lover!) *As I live I desire not the death of a sinner, but rather that he return to me and live*: And I also cordially, hopefully, and confidently answer: *As I live, I desire rather to die, than to commit a deadly sin*; and I beseech thee to take my soul out of my body, before thou tak'st thy love and this resolution out of my soul.

O generous Resolution! O the infinite mercy of my blessed Creator! And canst thou any longer doubt (my Soul) but the same divine goodness hath eternally chosen and predestinated thee to his glory, which hath now thus

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graciously endued thee with these heroick thoughts so befitting thy duty? What darest thou, O thou of little Faith! *He hath blessed thee with spiritual blessings; chosen thee before the foundation of the world; predestinated thee into the adoption of a child, through Jesus Christ, according to the resolution of his good pleasure.*

O my Lord! blessed be thy eternal Love, and ever praised be thy infinite Mercy! how happy art thou, (my poor Soul) and how much obliged to thy dear and dread Sovereign, who hath vouchsafed a favourable glance of his eye upon thee from all Eternity. Lord! I will henceforth love thee, as an obedient child doth his loving Father; I will serve thee courageously, cordially and cheerfully for thine own infinite goodness sake, which hath given me such hopes of my being enroll'd amongst thy adopted children, and of having a blessed portion allotted me in thy heavenly inheritance.

5. *The Sins contrary to Hope, are Despair, Presumption, and too much Confidence in Creatures. Despair, is a certain aversion from Beatitude (or rather, a leaving off, from looking after it) under a false colour of impossibility to attain to it.*

GRant yet furthermore (O most gracious Lord God!) that I may not so dread thy Judgments, as to despair of thy Goodness: O let me never be seized with the least disgust against piety, or distrust of thy promised Beatitude: Let me at no time desist from patiently pursuing it, upon any pretence of impossibility to purchase it.

No, my Lord, my Love, my Life, my Strength, my Mercy, my Refuge; to thy power all things are possible: I acknowledge thee to be the most undrainable source of all sanctity, the bountiful giver of all grace, the encourager, comforter, and raiser up of sinners: I hear thee speaking to my dejected Spirit: *It is I, fear nothing*: I am thy protector, whereof art thou apprehensive? I came to call sinners, to cure the sickly, to comfort the sorrowful.

O my God! what sweet and ravishing Words are these to my sad and sinful soul! Art thou so good to the most wicked? O how

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gracious wilt thou be to them that devoutly seek thee, desire to please thee, and are unwilling to offend thee? O ever blessed be thy infinite bounty and benignity! Let the most depraved in the world, leave off their sinfulness, and look on thy sweetness, and they may confidently hope in thy Goodness; and let the most holy ones incessantly and eternally praise the immensity of thy Mercies.

6. Presumption is a disordered expectation of good things from the divine Bounty.

Let me also ground all these my Hopes of happiness, purely in thy power, (O my Sovereign Lord and maker!) and upon thy promises; let me expect nothing from thy mercy disorderly, nor from my own merits presumptuously.

O my poor soul! What folly, what frenzy, what vanity is it for thee to hope in thy own goodness, unsupported by the divine grace? to think of scaling heaven, without heavenly help? to dream, that in doing, or living contrary to thy own knowledg. and conscience, thou shalt gain so great a good, as is an eternity of glory? As though thou (my Supreme Creator!) didst so highly prize this caitif Creature; as not to punish him according to his wilful wickedness, or never deprive him
of

of those felicities which thou hast laid up for thy faithful friends and favourites.

No Lord! Thou hast dispos'd all things in their due number, weight and measure; thou hast set certain limits to thy creature, which are impossible to be pass'd; and thou hast establish'd rules serving for the secure guidance of such souls to thy self, (who art their final end and beatitude,) as will not peremptorily go astray, and deprive themselves of thy blessings: O let me worthily conceive of thy wisdom, greatness, and goodness, and never abuse thy bounty and longanimity, by taking from thence occasion, to continue in my malice and impenitency.

I fear thee, therefore (O my dread Sovereign!) amidst the heights of my *Hopes*: O let me not be dashed against the rock of *Presumption*, having happily escaped drowning in the gulf of *Despair*.

O my Lord! What skill, what care, what address is necessary to steer this tottering Vessel, that it may safely arrive at thee, its only secure Harbour; lest thou reject it as presumptuous, or detest it as desperate! Be thou the guide of my weak soul, O sweet Saviour! Let thy Spirit of discretion direct her in the middle track, that she neither lanch forth into the main of *Presumption*, nor be swallowed up in the quicksands of *Despair*.

spair. Let me hope for such happiness, in such measure, by such means, as are most pleasing and agreeable to thy sacred Majesty. O let my Wishes be ever conform'd to thy will: Let my Hopes still rely upon thy mercies: Let my endeavours be alwaies to live in all purity, sanctity and perfection; that nothing may frustrate the happy accomplishment of my high expectation.

7. *Too much confidence in Creatures, is also contrary to our lively Hope in our Creator. And the conclusion of this Exercise.*

THou only, (O my blessed Creator) canst bound my desires; Ah! what content can I take in the best of thy Creatures: Thou hast made my heart for thy self; and till it rests in thee, its true Center, it remains totally unsatisfied. O worldly glories! what are you but poor and perishing trifles; compared to my Gods essential goodness?

Grant therefore, O my God! that I may love all thy creatures, and make such use of all temporalities; that my hopes may never be unfastned from thee, my final and eternal happiness! Let me not rest in them as sovereign, nor pursue them as principal, since they are too vain and uncertain, too incapable and unworthy to quiet and content my Soul,

Soul, which aims at a higher mark, and hopes one day to behold thy aimable countenance more clearly than through Faiths glass, to contemplate thy lovely perfections without lassitude, to enter into thy eternal Paradise, and be there sweetly ravished with the unveiled rarities of thy Divinity.

Thou Lord ! art the only Author of all my Good, and therefore the main object of all my Hope : Yet since thy paternal piety and providence hath allotted second and less principal causes to be assistants to me, in order to the desired possession of these prime prerogatives, I will place also, in the sacred *Humanity* of my Redeemer, in the powerful intercession of the *Mother-Virgin*, in the suffrages of the heavenly *Angels* and holy *Saints*, so much Confidence ; as may not (in the least measure) hinder, distract, or divert my full Hope from thy self, who art my supreme and only soveraign object.

And now, my God ! the only desired of my Soul ! behold, I offer up unto thee all these acts of my *Hope* and *Confidence* : And here again I most humbly acknowledge, that thou hast provided, both for my Body, and Soul in so convenient a manner, as no other but thy self (O increated Wisdom !) could have effected : To thee then, I commit my self and all that concerns me to be disposed

posed of now and ever, as shall be most pleasing to thy divine honour, and most conform to thy eternal and equitable disposition.

For since thy power, knowledg, and goodness, are infinit; what hurt can befall him, or what enemy harm him, who lives secure in thy sacred friendship, and is shadowed under the wings of thy Divine Protection.

For the future, (O my good and gracious Sovereign!) I will grave on the door of my mouth and heart, *Dominus providebit*; Our Lord will provide: Fear not, my soul! Our Lord governs thee, nothing can be wanting to thee: *God is for us, who dare be against us?* He placeth us neer himself, let who will stretch their hands against us. Let Man, and Devil, earth and Hell, fight against us; Thou Lord, art my Captain, my comfort, my company: Thou, O JESU! art my victory, my glory, my crown, and my contentment; Thou O Christ! art my hope, my help, my happiness: I will henceforth dread nothing, but to displease thee, nor desire any thing, but to love thee: I will rest quiet, and confident under thy fatherly care, and powerful protection; come sickness or health, welcom darkness or light, joy or sorrow, plenty or penury, friend or foe, life or death, Heaven or Purgatory, Time or Eternity.

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The fourth Exercise.

Of Charity.

1. The Definition of Charity, in respect of the Divine Majesty.

Charity (in respect of God) is a Theological Virtue, elevating our Wills to a supernatural love and liking of God for himself, and for his own sake. Several Acts of Love and Charity.

THOU (O most amiable Lord God!) art Charity, and he that remains in Charity, lives in thee, and thou in him: O divine Love! O happy life! Lord give me this love, that I may thus live: draw my will powerfully by thy grace, to love thy goodnesse, greatnesse, and glories, with a supernatural liking of them for thine own sake.

Habituate and dispose me thy poor creature, (O Omnipotent Creator!) to form sweet Acts of thy sacred love; direct me to fasten all my affections to thy only interests; destroy in me all selfishness; cancel all diversifications to created objects; and raise up my soul to a sincere desire, that thou alone shouldst possess all such perfections, as are to thy self most proper and convenient.

I am therefore most highly pleased, most heartily glad, and I most humbly congratulate

late thee (O my Lord!) that thou art even all that which thou art: and that thou enjoyest thine own eternal Prerogatives, thy Unity of Essence, thy Trinity of Subsistences, thy Infinity of attributes, thy Power, Wisdom, Bounty, Beatitude, Greatness, Glory, and all other the unconceivable goods and perfections flowing from thy divine Nature, and peculiar to thy eternal Being.

O the inscrutable and immense perfections of my God! how glad is my soul, that thou canst not be fully comprehended, nor perfectly known by any created understanding.

I wish and desire (Dear Lord!) the accomplishment of thy most just Commandments; the augmentation of thy honour, praise, service, and all other appurtinances to thy glory, or relatives to thy greatness, with all the affections which can possibly be conceived by thy weak creatures capacity.

O my Lord! I will and desire all this for thine own selfs sake, with a love of perfect liking, benevolence, and congratulation for thy good; without the least touch of concupiscence, or proper interest.

O the joy and jubily of my heart, to consider thee (the mighty Monark of heaven and earth!) to be in thy self and of thy self, so great, so happy, so rich, so glorious! Oh! how ardent are my wishes that all things
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that have a being, would more glorifie thee, more highly exalt thy holy Name, more zealously seek thy honour, and more religiously respect and reverence thy Majesty.

O that thy glory were infinitely greater in heaven and earth! O that all created liberties were more perfectly addicted to thy Love, and all Spirits had a clearer knowledge of thy incomparable goodness, excellency and amability! And yet, how highly doth it please me, that all that which the best of creatures can endeavour to do for thy Love and Service, is so far inferiour to thy essential worth and dignity?

Live my dread Sovereign! Be thou what thou art, Infinit, Eternal, Incomprehensible! Remain (O powerful Emperour of the whole universe!) for ever exalted upon the Throne of thine own greatneses and glories: I love thee in them all, and each of them in thee, as if I were all one with thee, they all mine own, and I equally concern'd in them all.

2. *The same Charity wherewith we love God, induceth us to love all his Creatures, our Neighbours, and our Selves.*

I Love all things, O my Lord, in thee and for thee. Thy Creatures are the products of thy power; they are so many bright beams

beams issuing from thy bounty; they are under thy dominion and jurisdiction, thy proper goods and possessions, and appurtenances to thy glory: Lord! I admire, adore, praise and love thee, in all and every of them.

My Neighbour is yet a neerer shadow of thy goodness, (O divine Creator!) a livelier Image of thy greatness, thy own adoptive child, bought at the dear purchase of thy precious blood, and designed to be partaker of thy heavenly Paradise.

O shall it ever enter into my heart, to hate or offend any one of these thy lovely creatures? Is it possible I can truly love thee (My Lord and my God!) and loath that soul, which is stamp'd with thy sacred similitude, intended for thy greatest glory, and predestinated to chant forth thy eternal praises amongst the blessed quires of Saints & Angels? Ah! how can that body, which shall be one day resuscitated to heavenly bliss, imbellisht with glorious dowries of immortality, be now odious unto me, aiming at the like happiness?

No, my Lord! I love my Neighbours most truly, tenderly, particularly, in thee and for thee: I will henceforth cherish them all for thy sake, and contract a durable peace with them: Be they vicious, envious, ugly, ulcerated; they are still my fellow Brethren, and thy lovely creatures, and therefore fit objects of
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my affection; Confirm me, O my God! in this ample and diffuse charity; O let all my joy and complacency, all my wishes and desires in loving them, drive at the only glory of thy infinit goodness.

And now, O my Lord and Lover! reflecting my Charity upon my own Soul; I most humbly beseech thee, that I may henceforth so truly love my own eternal welfare, as never more to adventure the loss of thy grace, by the admittance of wilful sin.

Imprint, O my God, this important resolution with inelible characters in my heart; Never to sin wilfully in thy sight, were it to save the whol World, or to gain Heaven to a million of souls; much less to please any earthly friend, or purchase any temporal commodity: Ah, unequal chang! Ah, poor return of profit! *to win a world and lose my own soul.*

3. *Three effects of Charity. 1. It makes us truly love our Selves. 2. It contracts a friendship with God. 3. It is the form of all other Virtues.*

THou hast ne where expressly enjoyned me to love my Self (O great Master of Perfection!) because to love thee, seek thee, serve thee, perfectly, purely, punctually, is to love my Self solidly, truly, unfainedly;
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These loves, O my Soul! cannot be the least separated: thou lovest thy Self really, when thou lovest thy God intirely; thou hatest thy Self absolutely, when thy love hath not his goodness for its object. Dost thou not then hate thy Self, when thou hazardest thine own Salvation? Dost thou love thy Self, when by voluntary sin thou leav'st thy self in danger of eternal Death and Damnation? Dost thou love thy Body, when thou pamper'st it, and permittest such pleasures, as must be paid with perpetual punishments? O fals, feigned, and foolish affection, which tends to thy own ruine and destruction! No my Lord! 'tis thy only Love, which is the true model of Self-love. O let masked and mistaken Charity, never more betray me; let me love my self in loving thee, serving thee, obeying thee, renouncing all proper contentment, and desiring thy only satisfaction.

If you love me, (saith the Lord of Love) you will keep my Laws; and if you fulfil my precepts, you are my friends: O sublime Dignity! to contract friendship and familiarity with the King of Glory! O divine Promotion! How highly are thy friends honoured? O heavenly Monarch! How firmly is their Principality established?

Wilt thou not, O my Soul! court, cherish, and covet this sacred Charity, which pro-

cures thee such inestimable nobility, pleasure and profit? Ah silly Whorlings! what do you what seek you, what pretend you? After all your pains, what is your pay at the best, but a little pelf, a puff of honour, a name at Court, a favour from a King, a friendship with an Emperour: and what is in all these, that is not frail and full of danger? Ah! how long will you sweat in these unsure and unsatisfying pursuits? when as to be Gods friend and favorite, I am so (if I will) even at this very instant. O the heavenly prerogative of perfect Charity!

'Tis thou alone (O glorious Charity!) which givest unto Virtues their true form, life, value, worth, denomination and perfection; since thou guidest them all unto God, who is the end whereto they are to be referred, and to his glory, for which they are to be practised, to make them truly Virtues.

To thee therefore (O King of my heart!) I dedicate my works; to thee (O my Sovereign good, my only end, and sweet center!) I consecrate all my future endeavours: I will not now live, but to love thee; not breathe, but to bless thee; not have any being at all, but to be all thine. All I shall do, think, speak, during the whol residue of my days, is design'd to thy glory: I give up tree, branches, leaves, flowers, fruit, all, to this only end, by

an entire, irrevocable, and eternal Donation: Whatsoever shall hereafter happen contrary to this my resolution, I here protest in thy presence, (O my God!) to be a meer surprisal, and altogether involuntary; And therefore (now for then) utterly disavow it; and chuse thee, embrace thee, aim at thee (O my blessed Creator!) as the final period of all my Faith, Hope, Love, Actions, Intentions and Pretensions whatsoever.

4. *The habit of Charity, may daily increase during this life.*

O Unlimited Virtue! of which a Soul is by so much the more capable and susceptible, by how much she hath thee in a higher perfection: How passionately doth my heart desire the increase of thee?

O my Lord! I ask thee no enlargement of earthly treasure, no addition to my worldly goods or glories: I only beg the riches of thy pure Love, and a prosperous progress in thy perfect Charity; that I may seek thee in all, affect thee above all, and live content with thee, who art only to me all and all.

And since each virtuous action increaseth this divine and desirable habitude of Charity: Up my Soul, be thou holily covetous to heap up Heavenly Jewels, lose no time, let

slip no opportunity, lay hold on all occasions to better thy Talent. Give grace to thy servant (O sweet Saviour!) to set vigorously upon all acts of Virtue, both great and little, that by both he may be a continual gainer of thy gracious favour and friendship, and become more and more agreeable to thy good love and liking.

Encourage me (O my God!) to climb up the several steps of thy heavenly Charity: O let the same merciful goodness, which hath given it a *beginning* in my heart, augment it and bring it to its full growth and *perfection*: As I have for thy love rooted out all *affection to sin*, assist me now to implant Virtues in my Souls garden, that thou may'st finally *repose* in it, (*during the mid-day heat of my affection*) thus fitted up and prepar'd for thy desired Presence.

Grant (O most gracious Lord!) that I may never more so far forget my self, and forgo my present resolution, as to fall into mortal Sin; which is the present death, absolute poyson, and utter destruction of thy divine Charity. O love of my God! the life of my Soul, the crown of my head, the chief jewel of my heart! shall I lose thee for any worldly profits, pleasures, preferments? No my Soul! *Let us watch and pray, that we enter not into temptation: Let our Love be active,*
that

that sin seize not on us being idle: Let us frequently and fervently, cordially and continually, breath forth Acts of sweet love to our ever loving Lord: O that we could still do it all the moments of our life, and die in the height of this divine exercise.

5. *Our Charity is to be duly ordered.* 1. *We are to love our God who is above us.* 2. *Our own Soul, which is within us.* 3. *Our Neighbour, who is near to us.* 4. *Our Bodies, and all other things, which are under us.*

O That happy Spouse? in whom thou (O Lord!) wert pleas'd to imprint the perfect order of Charity:) My Soul, is also thy dear Spouse, (O divine Bridegroom!) Order there also, I beseech thee, thy heavenly love; season all my affections with wisdom and discretion; Suffer me not to commit the least injustice in my charity; but to settle my love upon each object according to its true value, worth, and merit.

I love thee, (O my Lord!) chiefly and soveraignly, I love my Self only for thee, pursuing nothing so passionately as my Souls Salvation; that so I may more perfectly love thee, more purely please thee, perpetually praise thee, and enjoy thee eternally. I love my Neighbour, as stamp'd with thy Image, design'd for thy glory: I love thy dear Servants.

with complacency; I love mine Enemies with desire of their amendment: I love all rational Creatures, with wishes of their progress and perfection in thy Charity: Finally, I love all things in their several orders to thee, their amiable Creator! and as they are more or less worthy before thee, who art the only Rule and touchstone of all my affections.

Lord! Regulate thus my love; Order thus my Charity; Let me henceforth prize all things with an equal and upright tax: Let me look on *Silver* and *Gold*, as white and red clay, made precious only by mens erring opinions: upon this Life, as a vapour that appeareth for a little time, and then vanishes away: upon all corporal Beauties, as flowers soon fading, whose end is deformity and rottenness: O let me not absurdly and ignorantly equal the bodies worth, with the Souls dignity; Heaven with Earth; Eternity with Time; or thee my Creator, with thy Creatures.

Ah, my indiscreet Soul! how long hast thou been deceived? how grossly hast thou hitherto transgressed, and swerv'd from these sacred Rules? how confused have been thy affections? Alas! a poor created object, a pretended friend, a plasted countenance, a parcel of small and perishable commodities, have so perverted thy judgment, troubled thy senses, and taken up thy love; that thou
hast

hast often preferr'd them before him, who produced thee, them, and all things, out of their eternal nothing.

Is it possible, that such disordered appetites should master a rational Soul, indued with a being to be wholly bestow'd on divine love? O suffer it no longer, my loving Lord! Take up thy chief place in my heart, which only appertains unto thee: Let it first cherish thy infinite Charity before all things; and lead so much and no more of its affection to all other objects; as thy heavenly love will permit and allow of.

6. The Retinue and train of Charity. 1. Faith and Hope go before it. 2. The Interior and Exterior Acts, march on each side of it. 3. The Effects of the Acts, follow it.

WHence is it (O my tepid Soul!) that having so firm a Faith in thy Creators greatness, and so full Confidence in his goodness, thou yet remainest so cold in his Charity? Ah my my Lord! this defect may seem supportable in Infidels who believe not thy supream power; and in Devils, who cannot hope in thy divine mercy: but in me, who am so well inform'd of both, it is totally intolerable. O shall the earths frail beauties move the heart of their beholders to admiration; and

shall not thy heavenly beauties, benefits, perfections, promises, inflame my Soul in thy affection? Yes, O my God! as I most unfainedly believe thee, and most undoubtedly hope in thee, so I cannot but most cordially love thee: And I will endeavour accordingly to practise and produce such acts, as are conformable to these my ardent affections.

O how glad is my heart, that thou alone art God! so good, so great, so eternal, in thy self; so incomprehensible in thy perfections; so amiable in beauty; so admirable in glory; so infinit in felicity!

O when shall I perfectly praise thee; and powerfully excite all creatures by my example, to glorify, love, serve, and adore thee, as thy immense goodness deserves!

Why then, (my weak, wretched, wicked Soul!) O why hast thou acted so often contrary to thy beloved Sovereigns glory? been an open enemy to his greatness? and so long injurious to his goodness?

Pitty and Pardon me, (O meek and merciful Creator!) be no longer deprived of the greatest praise a poor soul is capable to render thee: Lord! for the love of thine own honour, change all sinners affections, and draw from them those respects, duties, submissions, gratitudes, for which thy goodness created them.

O great Charity! how gloriously art thou attended? how ample and magnificent is thy train of followers? how happy is that Soul, which becomes a Paradise of delights by harbouring thee, O divine Guest! Oh that I were worthy to feel thy sweet effects, O heavenly Virtue!

Fulness of *Joy* is ever with thee; Abundance of *Peace* is thy inseparable companion; and plentitude of *Mercy* is to thee a perpetual retainer.

O God! the sovereign *Joy* of all spirits, and Jubilation of all hearts! cheer me amidst this worlds calamities, with the solid comfort of thy only satisfying presence, grace, and love, in my Soul.

O King of *Peace*! give me *Peace in my Self*, by an absolute union of all my inward forces and faculties to thy only glory: Give me *Peace with the Good*, by conformity of my conversation with them: Give me *Peace with the Bad*, by bearing the injuries they inflict on me; Give me *Peace with Thee*, by an intire submission of all my wishes and desires, to thy holy will and decree.

O most liberal Lord! Give me also the love of *Mercy*; that I may be ever pitiful and compassionat towards all poor and miserable persons.

Give me the love of *Beneficence*; that I may

be always willing to succour my necessitous Neighbour, for thy sake: *The love of Almsh-deeds*; that I may be ready to relieve all his corporal wants; to Feed him in his hunger; Refresh him in his thirst; Cloath him in his coldness; Ransom him in his captivity: Harbour him when he hath no home; Visit him when he is sick; and Bury him when he is dead. *The love of Fraternal correction*; that I may charitably Correct sinners; Instruct the ignorant; Counsel the doubtful; Comfort the sorrowfull; Bear all wrongs patiently; Pardon all injuries cordially; and pray for all the living and the dead zealously.

O my Lord! make my Charity efficacious; *Let not my love rest in lip language, but proceed to real performances* of all these outward, inward, corporal, spiritual actions of piety; that in the dreadful and doubtful hour of my death, and thy judgment, I may find thee (my sweet Saviour!) full of pitty and compassion towards my poor Soul.

7. *The Precept of loving God.*

God commands us in the Old Law, to love him with all our heart, soul, and strength: Christ repeats it in the New, as the first and greatest Precept. *Acts of pure Charity.*

THy Love (O my Lord!) is in it self so excellent, and to my Soul so pleasant: that

that should'st thou perpetuate this divine gift to me upon Earth, without ever bestowing on me thy blessed Heaven; it must needs make me (in some sort) happy. O my Soul! what is more precious than Gods pure love? wherein canst thou, and all creatures employ your time and talents more profitably, than in admiring your Creators greatness, and loving his goodness?

Yet (O eternal Charity!) Thou also commandest me to love thee; and threatnest to lay *miserics* upon me, if I love thee not! Ah! Is it not alone misery enough, not to love thee? Is there need of so many ties of Precepts, and threats of Punishments to oblige me to thy love? O infinitely amiable bounty! Is not one stroke sufficient to mollify my stony heart, *Thou shalt love me with thy whole heart*, but thou addest a second, and *with thy whole Soul*, and drivest in this sacred wedg with a third and fourth blow, and *with thy whole Strength and Vertue*?

Should'st thou not (O perfect Lover!) exact this just tribute from me, I surely ought most freely to pay it, for the good I finde in thy sweet friendship; and now that thou claim'st it, and call'st for thy due: *Child give me thy heart!* shall I deny it thee?

Alas, Lord! it is a poor present, but such as it is, take it totally unto thy self, and di-

spose of it absolutely at thy pleasure: Oh! that it were as rich and beautiful, as befits thy Majesty to receive, and my obligation and affection to give? It is thy only right (O my God!) by all just titles of Creation, Redemption, Vocation; and it shall be thine daily, by my own free Donation, Imitation, Affection.

Lord! I love thee in this very instant, with all my heart, soul, force, and vertue: O let not my enemy upbraid me at my death, to have pass'd my life without one Act of thy pure love. Behold, I here at this present, banish all foul and foreign affections, all self and interested love, and whatsoever is contrary to thy divine liking; and embrace thy only naked Charity, with as much ardour and sincerity, as all my united forces and faculties can possibly enable me.

Rule thou henceforth, and reign only in my soul (O glorious King of Love!) Let nothing live but to love thee, and praise thy liberality; to manifest thy goodness, and to magnify thy glory. O Love! O divine and desirable Treasure! O rich and precious Jewell! What Soul reflects upon thy real value, and suddenly *sells not all to buy thee*; leaves not all to follow thee; *suffers not all to enjoy thee*; contemns not all to compass thee?

How late do I love thee, O beauty so ancient

cient, so new ! Ah my heart ! thou hast hitherto lov'd thy self truly ; wilt thou remain evermore cold, careless, tepid, and negligent in loving that object, for which only thou wert created, and which alone can make thee happy !

Ah perfect Lover ! my Soul now settles her self to love thee only, entirely, eternally ; she will recompence her former failing, by her future faithfulness ; she defies all branches of Self-love, *she desires nothing in Heaven or Earth, but thy self*, her God, her inheritance, the only joy of her heart, and sweet satisfaction of all her wishes.

But (O sweet Saviour!) what pawn of this my love shall I leave with thee ; what pledg of my sincere affection shall I give thee ? Thou hast asked my heart : Take it, Lord Jesu ! [2] Take it alone. [3] Take it all unto thee. [4] Take it as thine own due and my free donation. [5] Take it, as the present of a Child to his Father. [6] Take it, as an holocaust offered up only to please, praise, and obey thee : and not in respect of thy present benefits, or expected blessings. [7] Take it, O loving Lord ! as thou desirest it, deservest it, demandest it, and commandest it.

O that I had as many Hearts and Souls in my body, as I have Hairs on my head, that I might thus dedicate them all to thy divine Love !

Oh!

Oh ! that I could employ each moment of my remaining time, in loving thee as perfectly as thy glorious Citizens do in Heaven ! Oh ! that the very last act of my expiring life, (which I now consecrate unto thee,) might be by vertue of this my oblation and resolution, an extasie of thy pure and perfect Love !

Lord ! I love thee ; *thou knowest that I love thee* ; how much I love thee ; and how ardent my desires are to love thee more : I will not leave to love thee, till thy love transforms me all into love ; which is thy self ! O Eternal Love, Eternal Life, Eternal Happiness.

The fifth Exercise.

Of the Cardinal Virtues, and first of Prudence.

1. The Essence of Prudence.

Prudence is an Intellectual Virtue, enabling us to Consult wisely, Judge solidly, and Resolve effectually upon all occasions of action or omission.

GREAT and Glorious Lord God ! who ever accompaniest thy Judgments with Equity, and accomplishest all thy works with prudence and perfection ; grant unto me thy poor servant, (here prostrate before thy tribunal of infinit Majesty,) a competent

petent portion of this most exquisit and necessary Virtue. O let it be still present at all my proceedings, assistant to all my resolutions, and chief president over all my counsel, that being by it powerfully sway'd, instructed, and directed, I may know how, when, where, to act, omit, consult, judg, order, and execute wisely, uprightly, discreetly, undauntedly, all that which is conformable to thy divine will and liking.

O thrice happy they, who have attain'd the perfection of this amiable Virtue! My Soul submits to thee, O sacred Prudence! as to her directing Mistress and commanding Queen; that by thy safe conduct she may pass onward in the holy track of true piety, advance daily in the practise of all solid virtues, and arrive finally at thee, O my God! my eternal bliss and beatitude, the only end and aim of all her hopes and endeavours.

2. The Parts of Prudence.

Prudence must have eight parts to make it perfect: Memory, Understanding, Docility, Subtility, Reason, Providence, Circumspection, Precaution.

AH, my poor Soul! how far art thou from solid Wisdom, since thou art destitute

stitute of all the requisit qualities and conditions! Thou (O Divine and undrainable fountain of all knowledg!) who freely openest the veins of Wisdom to them *who humbly confess their own indigence, and heartily implore thy heavenly assistance*: Distill (I beseech thee) these several rivulets into my imprudent, indiscreet, and ignorant Spirit; that I may be more capable upon all occasions to discern between verity and vanity, and distinguish good from evil; that so making Virtue the sole measure of all my desires and doings, my life may be here pleasing to thy Majesty; and my Soul after death, may enjoy thee in thy blessed Eternity.

3. *The chief effects of Prudence are these, 1. It helps us to discover and avoid our enemies ambshes. 2. It is the sustainer, director, moderator, and conserver of all virtues. 3. It is the light, by which we see how to guide our steps towards our heavenly home.*

O That my Soul could always feel the admirable fruits and effects of this amiable Virtue! O that I could dispose all my thoughts, desires, affections, words, and actions, according to the dictamen of Discretion! O that I could still consult maturely, judge discreetly, and execute virtuously upon all important occasions! Give me, O Eternal Wis

Wisdom! Circumspection to discern my enemies deceits, that I may shun them; Give me Prudence of *Heart*, to remember things past, dispose of things present, and provide for things to come; Give me Prudence of *Mouth*, to moderate all my Speeches; Give me Prudence of *Action*, to cancel all evil, & choose what is laudable. And since, (O my Lord!) there can be no *Virtue without Prudence*; which gives them order, form, beauty, and all that denominates them rather *Virtues* than *Vices*; Since this is the *Salt*, which thou commandest to be offered in all Sacrifices, whereby they become savoury to thy sacred Majesty: O grant, that I may be henceforth truly prudent, discreet, and well advised in all my enterprises, that so I may in all things more perfectly please thee.

4. The Vices directly opposit to Prudence.

Though all *Vices & Sins* are opposite to *Prudence*; yet *Temerity or Precipitation, Inconsideration, Inconstancy, and Negligence*, are its greatest enemies, and more directly destroy it.

Watch, and Pray, O my weak Soul! that thou fall not into these precipices. Ah, how often hast thou been hitherto dash'd against these dangerous Rocks? and what mervail, if thou still remainst so weak, wound.

wounded, wicked; that thou liest yet wallowing in the mire of sin, and art almost drown'd in the deluge of thy sensuality, without making any progress in the way of the spirit, since thou runnest on hood-winck'd, headlong, blindly, rashly, without consulting or *considering the end and order* of thy actions? How long wilt thou defer through Negligence, or desist through Inconstancy, to effect what Prudence perswades thee as most convenient, commendable, and conducing to thy desired happiness? Direct me henceforth (O divine and essential Wisdom!) and preserve me from relapses into these dismal gulfs of rashness, inconsideration, inconstancy, and negligence; Let the whol design of my pious practise by thy only honour, & the perfection of thy holy Love in my Soul, that being here united to thee, it may hereafter enjoy thee in thy Eternal Glory.

5. Other Vices opposit, (though not so directly) to Prudence; are those which are contrary to its several parts: Forgetfulness, Ignorance, Indocibility, Stupidity, Want of Reason, Improvidence, Incircumspection, and **U**praiseworthiness;

Help me, (O my Lord, my only refuge, and buckler of defence,) to conquer

all

all these enormous monsters: Draw me powerfully out of these deluges of imperfections, wherein either my natural weakness, or my malicious wickedness have so frequently plung'd me, and do yet daily and dangerously ingage me: Dissipate, I beseech thee, these dark clouds with the infused light of thy divine Grace: Indue my forgetful, ignorant, stupid spirit, with *Docility* to receive my Superiours Counsels and Commands; with *Solicitude* for my Souls eternal safety; with *Providence*, *Precaution*, and all other necessary Weapons against the wiles of my adversaries; that leading a life free from Vice, I may expect Deaths call without terror.

6. Other Vices opposit to prudence (by excess, as the former were by defect) are; The Wisdom of the flesh, Craft, Deceit, Fraud, an over-eager carefulness for temporal conveniences, and too much solicitude for the future,

A H sick World! how sad and deplorable is thy condition! All is full of fleshy Prudence, Perfidiousness, and perpetual Perplexity; Each one seeks for poor and soon passing commodities of nature; but the eternal treasures laid up in Heaven for our immortal Souls, are little look'd after! Ay me! shall the children of darkness be more Prudent

*in their Generation, than thou, (my Soul!) who pretendest to be an infant of Light? Wilt thou be less covetous of Spiritual grace, than worldlings are of Temporal goods? O what a shame, what a confusion is it, that they should more fervently affect things per-
vicious, than thou the profitable; that they should run more nimbly to their death and ruine, than thou to life and beatitude!*

Away then, with these false, feigned, pretended and worldly *Wisdoms*: I will henceforth follow thy sweet invitation, (*O Saviour of my Soul!*) and be no more solicitous, *what I shall eat and drink, or wherewith I shall be clothed*: I will only seek thy *Kingdom*; and for the rest, rely upon thy care, and remain quiet, content and comforted with thy paternal Providence.

7. *The Conclusion of this Exercise, containing an humble Petition for perfect and Evangelicall Prudence.*

O *Saviour*, the great Exemplar and pure Idea of all Wisdom! who hast taught me by thine own sacred mouth, what Prudence is most pleasing to thy Divine Majesty; saying, *Be ye wise as Serpents, and simple as Doves*; Enlarge (I beseech thee) my heart, soul, and affections, to receive, retain, and practice this heavenly Lesson.

Give

Give me (O my gracious Lord God!) the *Serpent's* prudence, precaution, sagacity, subtilty: He hath a piercing and ever open *Eye* to prevent and avoid danger; He exposes his *Body*, to secure his *Head*; He *shuts his Ears* to delude the Charmers cunning; He casts his *Skin*, to renew his decaying Age: Grant me, (O Lord) by this example, a *quick-sightedness* to discover my enemies deceipts; Teach me to preserve my *Head* (which is my *Faith* in thee, my Creatour) and undauntedly to expose my *Body*, Goods, All, for the just defence thereof; Let me wisely and warily stop up the windows of my *Heart* and *Senses*, from admitting the sly suggestions of my enchanting *Concupiscence*: And let me finally *despoil my self* of the old man, and re-vest my Soul with the new garment of thy *Grace, Love, Justice and Verity*.

And lest *Wisdom* alone should degenerate into *Malice*; give me also, (O meek and debonnaire *Jesu!*) the *Doves* simplicity, sweetness, innocency, purity; she neither wrongs other Birds, nor revenges her own injuries; she is without *Gall*, envy, and bitterness; she loves to bath and glasse her self in the clearest *Waters*; she testifies her ardent affection by her perpetual sighs; and having lost her *Mate*, she remains free from all future embraces. O that I could perfectly imitate this *Mildness*

ness towards all men! Let me never more (O my sweet Saviour! strive to vindicate, defend, or excuse my self; never more *render evil for evil*; never more retain the least *grudge* against my enemies, never more covet any pleasures, but such as are permitted; O let me still *sigh* after thee, (the only Spouse of my Soul!) testifying thereby how little I prize this place of banishment; how much I long and languish after thy lovely presence; how deeply I am disgusted with all degenerate Affections; and how highly I disdain all things which aim not directly at thy Divine Love and Glory.

O *simple Subtily*, and *subtle Simplicity*! that I could joyntly compass you! how *purely* should I live to my God? how *peaceably* in my Self? how *pleasingly* to my Neighbour? Lord! let the happy *Nuptials* between the *Serpent* and the *Dove* be celebrated in my Soul; never more to be divorced, either by carnal cunning, or brutish stupidity.

O let my *Conversation* be henceforth holy and harmless; my *Actions* devoid of folly and vanity; and my whole *Life* led on, (through the intricate mazes and by-ways of this wicked world) by the conducting Clew of Evangelical Prudence and Discretion to a blessed death. Thus living, thus dying

dying, I shall finally and infallibly be joyned to my JESU! the only end of all endeavours, (to whom I desire to live, and in whom I hope to die,) in thy glorious Eternity.

The sixth Exercise.

Of Justice, the second Cardinal Virtue.

1. *The Essence of Justice.*

Justice is a Moral Virtue, inclining our Wills to give every one his due by lawful means. Several sorts of Justice.

O Most excellent and universal Virtue! Wert thou exactly observed, how soon would all complaints, controversies, and contentions cease amongst the children of men? How happy and holy an Order would be establish'd and follow'd in the world? Our dread Sovereign enjoying his due Honours, and his creatures the respective Rights which appertain to them! Whence is it, (O rare Virtue! which art the very tye and cement of the whol Universe!) that thou art not more strong and powerful in the hearts or all rational Beings?

Thou

Thou, (*O prime and essential Equity!* who hast placed Justice amongst the first of thy Precepts; saying, *Thou shalt justly do that which is just:* Grant thou commandest, and let it flourish gloriously in my soul, that I may exactly return thy own gifts to thy eternal glory.

O my Soul! with how many obligations art thou charged! Give me, (*O great and glorious King of Justice!*) a discerning Spirit to comply with them all; and permit me not to invade any creatures just prerogatives. Let me no longer covet to possess what appertains not to me. Ah! how contemptible are all earthly *Commodities*, farther than they either profit me, in order to my Souls perfection, or relate (*O my God!*) to thy eternal glory? Alas! they will neither accompany me in Death, nor comfort me in Judgment, nor assist me in Hell. Ah wordlings! how ill advised Bankers are you; who endeavouring to gain Earthly treasures, endanger the eternal loss of your own Souls?

2. Of Religion the Sister of Justice.

Religion is a *Moral Virtue*, inclining us to render unto God that *Sovereign worship* which is due to him, by reason of his *Excellency* and *Dominion* over all things. This *Worship* consists in divers *Acts*; whereby we declare Gods *Supream excellency*, and our *humble subjection* and *servitude*. The *Acts* are either *Interior*, as *Devotion, Prayer, Vows*; or *Exterior*, as *Sacrifice, Adorations, Genu-flections, Praises, Protestations, Oblations, Tithes, the use of the Sacraments*, and briefly, the *practice of all Virtues*. All which actions, are due to Gods *infinite and adorable Dignity*.

HOW necessary is this *Virtue* for the advancement of thy honour, (*O mighty Monarch of Heaven and Earth!*) O that thou wouldst be pleas'd to implant it deeply in my Soul, that I might perpetually praise thee, alwaies adore thee, and continually content thee with all thy just dues; if not as devoutly as thy divine *Excellencies* deserve, yet as much as thy *Precept* obligeth me, and my weakness and poverty permit me. Confirm, (*great God!*) thine own glorious *Kingdom*, re-take thy true *Dominion* in my heart; make use of thine own just rights and prerogatives, and powerfully draw from me and all thy creatures, as much *Religious duty*.

ry, service, homage and honour, as our Natures (assisted and elevated by thy Grace,) are capable to render thee.

Which way, (O my weak Soul!) wilt thou satisfy all these duties? O that my Religion were thus active, and my Will thus operative! O *Jesu, my Saviour!* who gavest to God thy Father all his dues in a most divine manner, and satisfiedst in rigour of Justice, for all my irreligiousness? look compassionately upon thy needy and naked creature, and lift up my nothing to a capacity of rendering in some measure, the worship and honour appertaining to thy immense and infinite Majesty: Make me (O my merciful Redeemer!) truly Religious; dispose me with *courage* to serve thee, with *constancy* to confess thy greatness, with *humility* to acknowledge my own indigency, with *zeal* to practise all Acts of Virtue, and with *perseverance* to perform all thy Precepts; that Thou, (O my God, my Lord, my All!) mayst be always honoured by me, ever praised in me, and perpetually pleased with me.

O let me never imagin, to have satisfied the smallest parcel of *that debt*, which is by so many titles due to thy divine excellency and dignity: For what, alas! is the best of my service, homage, and gratitude, in respect of thy goodness towards me, and thy great-

greatness in thy self? *O dread Sovereign!* for whose only glory, I and all creatures were placed in this world: when shall we unanimously conspire and correspond to this thy sacred design? when shall we worthily perform and perfectly practise what thou so justly deservest, desirest, demandest and commandest.

3. Of Devotion, the chief Act of Religion; and of Prayer, the next unto it.

Devotion is the prime and proper act of Religion; inclining our Wills to embrace actually and readily all that concerns Gods service, and to avoid all that displeaseth him. Prayer is an Act of Religion, whereby we humbly ask of God, such things as are fit to be asked,

O Sweet and sacred Devotion, the dear and only minion of my Soul! how tenderly do I love thee? how ardently do I desire thee? and yet how unworthy am I to enjoy thee? Thou (*O my glorious Sovereign!*) art the supream cause of all Devotion, and thy grace is the original Source of all piety: Thou art the only good which my wayfaring and thirsty Soul incessantly gapes after; Thou art the solid support and solace of her weakness and weariness; Thou art the dilator of all devout hearts, by the infusion of good desires into them: Take from me, (I beseech

beseech thee) the love of the world, clear my thoughts from curiosities and superfluities; break the fetters which wrest my affection to vanities, and fix them intirely upon thy Self, my only amiable and satisfying Object.

Behold, (*O immense Deity, O eternal, infinit, and essential goodness; who deservest all perfect homage and honour, all possible duty and devotion from me and all rational creatures; who art in thy self so absolutely excellent and admirable, & to my Soul so highly bountiful and beneficial!* I here most humbly, promptly, cordially, freely and resolutely, *Consecrate the whole residue of my life and actions, to be totally imployed in thy true love and service.* O let me never swerve from this solid and substantial *Devotion*; let me rest joyful and content in this my advised choice, and be no more contristated, troubled, or dejected, in the faithful prosecution of such works as belong to my duty and thy divine honour. *Dilate my heart, O Lord, with holy cheerfulness, and I will run on swiftly, sweetly, perseverantly, in the paths of thy Commandments.*

I confess (*O glorious Creator!*) my own Misery, and that I stand in perpetual need of thy Mercy; and therefore I will daily present my self before thy supream Majesty, as a poor, needy, and naked Beggar; as a weak wounded and wicked Sinner; hoping that thou

thou (*O pious Physician!*) wilt heal and help, pitty and pardon, cure and comfort my sick, sinful and sorrowful Soul.

O that my Heart and Mouth, were absolutely purified from all undecent *affections*, and superfluous *expressions* in my Prayer! O that my spirit could always *propose* devoutly; and my tongue *pronounce* distinctly such wholesome things in my petitions, as are proper for me to expect from thy infinit Majesty! O that I could thus piously, and perseverantly, present my Prayers to thy *Throne of Grace*, with all the necessary Circumstances to obtain thy mercy!

My Resolution (*O heavenly Maker!*) is to ask nothing henceforth of thy divine Majesty, but the entire accomplishment of thy *Holy Will*, or that which may in some manner serve and contribut to the encrease of thy honour and glory: and if I fail of thy present answer to all other my pretentions, I will humbly acknowledg my desires to have been *Undue and Unreasonable*; and resting peaceably in thy presence, I will adore the depths of thy inscrutable Prudence, and rely securely upon the sweetness of thy secret and paternal Providence.

Teach me (*O Divine Master!*) thus to pray, with a resigned spirit, and purified intention; and encourage me to practice purely,

ly, perfectly, perseverantly thy heavenly instruction, in demanding first thy eternal Kingdom, and then not doubting the sufficient supply of all temporal conveniencies.

4. *Of Adoration, another Act of Religion.*

Adoration is an Act of Religion, whereby we testify our submission, to the divine Majesty, acknowledging his supreme excellency, and our absolute dependancy upon him. A perfect form of Oblation to the Divine Majesty.

(C) Great, glorious, admirable, eternal Lord God! What creature can comprehend or conceive the least of thy punities and perfections? What honors, homages, respects and reverences are due to thee, (O Dread Sovereign of heaven and earth, on whom all things created depend; in whom I have both breath and being!) O that I and all creatures could truly descend into our Nothing, that thy only glorious and essential being might appear & shine more brightly!

O uncreated and independent Entity without whose present and continual support, all things would instantly cease to be what they are by thy bounty, and slide away into their original nothing! how can I place my self so ~~w~~ enough in the presence of thy infinite Majesty?

Behold, I humbly adore thy sublime Excellence.

cellencies, from the bottomless depth of my abyssal nothing: I heartily worship thee (my Sovereign Creatour!) *in spirit and truth*: I lowly prostrate my poor Soul, before the high Altar of thy immense greatness; faithfully, dutifully and devoutly acknowledging thy divine power, and submitting my whol being to thy absolute supremacy.

¶ *Al* how barren are my Affections? How bare, short and silly my Expressions? How unproportionable my Adorations, in respect of thy supereminent, surpassing, unexplicable, and unconceivable Excellencies? I therefore present thee (*O glorious Deity!*) with all the interiour actions of the blessed humanity of thy Son, my Saviour Jesus; I offer un- to thee, with all possible submission and devotion, in supply of my weakness, the perfect acts of love, praise, adoration, which proceeded from the pure Virgin Mother, and from all the Saints, with all the hearts and affections of Angels and Men; all the mental excesses, supernatural jubilations, total abnegations, and amorous unions of all blessed Souls in heaven and earth.

¶ *Al* that my heart alone were capable of all the united affections and perfections of all creatures! how willingly (*O my God!*) would I employ them all in thy service? How sweetly should I melt away in thy

love? Receive, (*gracious Lord!*) all these, and whatsoever may be offered unto thee, as my ardent desires of honour, adoration, loyalty, and gratitude, due to thy infinit Majesty. O that I could present them unto thee, as frequently as I breath, and as fervently as the highest Seraphins! I invite and conjure you with heart and mouth, (*O all ye celestial Spirits, and elevated Souls!*) to supply my defects and desires, and to sacrifice to my God, holocausts of praise, benediction, adoration, ardently, incessantly, eternally.

Accept these homages and oblations, (*O sovereign Creator!*) from thy meanest creature, which accepts thee, embraces thee, and makes choyce of thee this day, this hour, this instant, and for all Eternity, for her God, and refuses all other Lords for thy only love: to thee be rendred all honour, praise, adoration, and reverence from her and all things that have a being, now and for evermore.

3. *Three Neighbour-Virtues to Justice, are, Piety, Observance, and Obedience.*

Piety is a Moral Virtue, whereby we render to our Parents, Kindred, Countrey, and Friends, the just duties of honour and acknowledgmen.
Observance is a Moral Virtue, whereby we treat with them who excell us in Dignity, with due reverence and respect. *Obedience is a Moral*
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val Virtue, whereby our Wills are carried on to accomplish the things commanded, because they are commanded.

O *Saviour!* the most exact pattern of all perfection! who so highly honouredst thy heavenly Father; and wert so humbly *subject* to thy earthly Parents; not forgetting thy dear *Mother* in the very dreadful agony of thy death: Give me natural meekness, benignity and bowels melting away with Piety, and Compassion, that I may not fail in the least tittle of my duty towards my distressed Neighbour, or them to whom I stand any way engaged.

All thy Actions (*O dear Redeemer!*) are my instructions: grant therefore that I may in this Virtue of Observance also become thy perfect Imitator; who willingly gavest honour to the Priests, Scribes, Doctors, and all people placed in Authority: O let me be ever ready to bow to my Betters, submit to my Superiors, and reverence all persons eminent in power, signal in piety, and excellent in virtue, as nearer Images to thy Divinity, whence all Authority, and goodness is derived.

O Divine Obedience! that the world would embrace thee in their several Callings and Conditions! how much more justly, di-

creetly, and easily would it be regulated and governed? Infuse it (*O Supreme Commander of all Creatures!*) into the hearts of all thy Children; drive out from amongst them all rebellions, murmurings, and mutinies: That Christians obeying their Pastors; Children their Parent; Servants their Masters; Subjects their Princes; Religious persons their Prelates; Thou (*O great and glorious Lord God!*) mayst be perfectly pleased with them all in this world, and eternally praised by them in the world to come.

6. *Three other Virtues annexed to Justice: Gratitude, Truth, Affability.*

Gratitude is a Moral Virtue, inclining us to render good to them who have done us courtesies, not being obliged thereto. Truth is a Moral Virtue, whereby we shew in our words what we are in our lives, without either feigning, adding, or diminishing. Affability is a Moral Virtue, whereby we carry our selves sweetly, both in words and actions, towards them we converse with.

WHat shall I render thee (*O my gracious Lord God!*) for all the good things thou hast given me? Thou most freely, liberally, and unconstrainedly, chargest me with thy mercies, inchainest me with thy benefits, and loadest me with thy love. I thank thee
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(O bountiful bestower of all blessings!) for them all, both natural and supernatural, for all the good actions which (by thy help) I have effected; the good words I have uttered; the good thoughts I have conceived: I thank thee for expecting me to Penance, calling me to thy Service, preserving me from deserved Damnation, by the death of thy dear Son: And in acknowledgment of these and all other thy innumerable favours, (O great Benefactor!) I gratefully give thee my heart, soul, and all that (by thy grace) I have and am, for perfect sacrifices of thy perpetual praise.

O hypocrisie, duplicity, and falshood! (the dangerous and universal Diseases of this deceitful world!) how sincerely doth my Soul abhor you? Give me thy powerful grace (O God of truth!) to eschew these great evils. O guide and govern my tongue, not only from forging false testimonies against my Neighbour, and uttering irreligious expressions against thy Honour; but even from the least Lie in my words, Infidelity in my promises, Hypocrisie in my behaviour, or Dissimulation in any of my doings, upon any pretension of humane prudence, or intention of piety whatsoever. O let my Heart walk simply, singly, sincerely, innocently and unfeignedly in thy presence; and
le:

let my Tongue, Hands and Behaviour, be conformable to my heart; that *Truth* making up a holy harmony in my whol man, I may perfectly please thee here, (*O increased Verity!*) and joyfully praise thee in thy blessed Eternity.

Purifie, (*O meek and merciful Redeemer!*) my whol life and actions, my carriage and conversation; and give me grace to look always upon the perfect pattern of thy lovely comportment amongst all men, so full of Mildness, Mercy, Affability and Curtisie. O that I could behave my self temperatly, discreetly, lovingly, gently, quietly, contentedly, sweetly and saintly towards all sorts of people upon earth, till it shall please thy goodness (*O my gracious God!*) to translate my peaceable spirit to the more amiable company of thy eternally blessed Saints, and heavenly Inhabitants.

7. *Three other companions of Justice: Friendship, Liberality, Equity.*

Friendship is a Moral Virtue; whereby two (or more) persons, profess reciprocal love to each other, for their mutual help and supports in the pursuit of Virtue. Liberality, is a Moral Virtue, whereby we make moderate use of our temporal means; and impart them freely to others. Equity is a Moral Virtue; inclining

us rather to follow the intention of Law makers or Superiors, upon good grounds; than the precise Letter of their Laws.

O Eternal Creator !) who art the first Origin, and shouldst be the only End of all Friendship who producedst all this worlds perfections, to induce our Souls by these gracious benefits, to the love of thy great bounty ! Imprint (*I humbly pray thee !*) first, thine own holy love; with indelible characters in my heart; Then impart unto me also this virtuous, comfortable, and innocent Amity, (which is the legitimat child of Charity, and undivided companion of Justice) of some spiritual person ; capable to counsel me, willing to direct me, couragious to correct me, and desirous to perfect me in thy love and service.

O my Lord God ! all Love, all Liberality ! who showest down Benefits, and profusest Mercies without measure, upon all thy creatures : Elevate my poverty, to imitate (in some manner, proportionable to the means thou hast graciously lent me,) thy infinite Bounty : Give me (*O my glorious maker !*) a noble and generous Mind, disengaged from base and earthly thoughts, and disposed to high and heroick actions, aiming at my own Souls Perfection, my Neighbours Profit, & thy
divine

divine Praise and Honour. O let my Eyes be ever open to consider seriously; my Heart ever willing to compassionate tenderly; and my Hands ever ready to contribute liberally to the just necessities of thy creatures: That making the right use of the temporal goods which thou hast here graciously given me; I may finally attain to the eternal glory, which thou (*my good God!*) hast elsewhere bountifully prepared for me.

How needful is thy infused *Prudence*, (*O Sacred Spirit*, the sweet and only light of my Soul!) and how necessary is thy special gift of *Counsel*, that I mistake not in managing of this *Virtue Equity*? & so either out of Temerity, misinterpret my Superiours meaning; or out of Timidity unduly execute his command? Clear my Darkness, (*O all knowing Lord God!*) with a ray of thy divine splendour, conduct my Reason in the right way, and keep my Understanding from error, amidst the millions of labyrinths, many by-paths, and dangerous obscurities, which occur in cases of Conscience, and Moral Resolutions: Conform my will and works to thy sacred intention; and confirm me in my present purpose: which is, to observe perfectly thy most just and holy Ordinances, (and all theirs whom thou hast placed over my head) in that very manner, (both in substance and

circumstance) as thou (O Supreme Law-maker!) demandest, and commandest.

The Seventh Exercise.

Of Fortitude, the third Cardinal Virtue.

1. The Essence of Fortitude.

Fortitude is a Moral Virtue, enabling our Wills to do good, and avoid evil, in great and dreadful difficulties and dangers: So that we either expect them, or suffer them, or shun them, or sit upon them without excessive Fear, or over rash Boldness.

MY Life (O my Lord!) is a perpetual warfare; my Soul is beset, during this her pilgrimage, with innumerable, enormous, powerful, and implacable enemies; so that I am forced either to fight and conquer, or to fall and be conquered. O how greatly then do I stand in need of this glorious armour of *Fortitude*, to animate my fearfulness, to shelter my feebleness, temper my rashness, and to accompany me in all my dangerous skirmishes? Give this vertuous strength to thy weak (yet willing) servant, O my God, who art incomparable in power, invincible

vincible in might, the great Lord of Hosts, the glorious overcomer in the day of battel, the shield and salvation of all them that combat under thy banner! and I shall not fear thousands of foes encompassing me; for I can do all things in thee my comforter.

2. The chief degrees of Fortitude are three.

- 1. Not to be affrighted at the great difficulties, wherewith we must necessarily encounter in our spiritual course: but to be resolute in suffering them; manful in setting on them; yea, and confident to conquer them, through Gods assisting grace.*
- 2. To rejoyce cordially in such sufferings, for so good a cause.*
- 3. To expose our selves courageously to all calamities, for the promotion of Gods glory, and our Neighbours spiritual good.*

O Thrice happy those Souls, which are thus valiant! Ah! shall I for want of a little courage, be an eternal slave to Sin, Satan, Sensuality? Arise to my aid (*O invincible King of Glory!*) under whose feet, Death, Devils, and Hell it self do groan. And thou (*my Soul!*) what darest thou! advancethy self undauntedly into the field of battel: Thou fightest under thy Saviours Ensigns, who hath already conquer'd thy foes for thee, upon his sacred Cross: Reflect upon what thou art, his Soldier, his

Servant,

Servant, his Son: Lose not heart, nor hope in thy just quarrel; since thy Lord looks upon thy just combats, invites thee to courage, assists thee to conquer, and expects to crown thee: Eternity is at stake, and Heaven thy reward.

3. *Martyrdom, (the most heroick act Fortitude) is a voluntary acceptance & enduring of a violent Death, for the testimony and defence of the true Faith, or of Virtue,*

ALL hail, O ye valiant Champions of my heavenly King! how highly doth my heart prize your courage? how humbly doth my soul honour and emulate your constancy? were not your Bodies passible as mine is, and your Material parts molded out of the same mass of Clay, by the same merciful and powerful Artificer? Whence is it then, that you appeared so faithful in your hottest trials, & I prove so fearful in my least temptations? O I am utterly ashamed of my own former baseness, and I resolutely and readily offer up my self to die here for thy sake (O my sweet Saviour!) that I may live in thy love eternally.

4. *Three Virtues allied to Fortitude, Magnanimity, Patience, Perseverance.*

Magnanimity (or greatness of courage) is a Moral Virtue, and inclining our Wills to heroic and honourable actions in the prosecution of Virtue: in as much as such actions are hard, and worthy of an high Courage.

THou hast made me (*O glorious Creator!*) for great matters, for thy Heaven, for thy self: and shall I rest any longer in petty trifles, and aim only at inglorious objects? No (*my worthy Soul!*) form'd to thy Lords lovely likeness, Child of the most high, and Heir apparent to his kingdom! It becomes not thee to content thy self with common Perfection: We will henceforth have higher thoughts, and aspire to more sublime, generous, and noble enterprizes: We will courageously climb up the several degrees of the most seraphical Virtues; and set upon holy and honourable works tending to our own greater good, and our Gods eternal glory: Yes *Lord!* we desire to be as truly patient as thy servant *Job*; as zealous of thine honour, as thy Apostle *Paul*; as penitent for our sins, as the pious *Magdalen*: as pure in our life, as the holy Angels; and as ardent in thy love, as the highest Seraphins. *O my Soul!* that we could reach these glorious Perfections!

5. *Pati-*

§. *Patience is a Moral Virtue, which moderates our Sadness, proceeding from the resentment of some present evil; and hinders us from acting thereupon, any thing misbecoming our Reason.*

O *My Soul!* what joy, what peace, what holiness, what happiness do still accompany this divine Virtue? when wilt thou truly possess thyself, and perfectly please thy Saviour, by the exact practise of *Patience* amidst all thy pressures, troubles and tribulations? *O* why shouldst thou only expect to be a delicate member, under Christ thy head crowned with cruel thorns? *Lord Jesus!* I must suffer as a Christian, I deserve to suffer as a Sinner; I desire to suffer as thy Servant: *O* let not my sufferances become lost to my soul, by my impatience in induring them: Let no torment or trouble of my life, tire my settled resolution of suffering willingly for thy love (*O my crucified Saviour!*) and persevering constantly in thy service. Let Hell, Death and Devil, arm their whole fury against me; Let all creatures conspire to annoy me; Let all sickness seize on my body, all sadness on my Soul, and all sorts of damages, disgraces, and dismal chances be pour'd forth upon my only head, I will remain quiet in thee (*O meek and patient Jesus!*) and submissive to thy sweet providence & disposition.

6. *Perseverance is a Moral Virtue, whereby we go on in our well begun enterprises, till they are fully accomplished.*

THis is the Virtue (*O my Soul!*) and this only which gives thee true rest from all thy sufferings; This rewards all thy laborious endeavours; and this puts a happy period to thy painful life. Without *Perseverance*, how vain are all thy Virtues, and how useless thy past labours and diligence! Ah! *my Soul!* be no longer like a Fool, changeable with the Moon; like a Reed, shaken with every Blast; like the Sensualists, who begin in the spirit, but end in the flesh. No, *my dear Lord!* I will never leave to love thee till I leave to live; I will not cease to persecute my passions, and pursue the enemies of my perfection till they be all dead and utterly destroyed: I will keep the years of Eternity ever fresh in my memory, that no temporary sufferings may seem long, tedious, or troublesome. Thou (*O Jesu my Redeemer, O most constant lover of my poor Soul, for whose sake thou patiently remainedst on thy cruel Cross, till the whole work of Redemption was perfectly consummated!*) make me (*I most humbly beseech thee*) constant in virtue, courageous in thy Love, faithful in my Calling, and perseverant in thy Service, that I may be finally crowned in thy heavenly Kingdom.

7. *The*

7. *The Conclusion of this Exercise: humbly petitioning for perfect and Christian Fortitude.*

BUt what is my strength, (*O my gracious Lord God!*) that I should be able to resist, fight, conquer, and persevere? Ah! my weakness! how well art thou known to me, and how much better to thee (*O my all-knowing Creator!*) Fortifie therefore my frailty, (*O my only hope and helper!*) against the vast multitudes of enemies, which compass me round about, striving to devour my poor soul, and still plotting to deprive me of thy divine favour and friendship. Let no labour tire me, (*O my Lord, my Virtue, my Fortitude!*) nor difficultie terrifie me, nor danger daunt me, nor any thing whatsoever draw me from one title of thy true love, or make me degenerate in the least degree from my well settled-resolution of going on faithfully, chearfully, perseverantly in thy service. Ah! Shall the lovers of honours, pleasures, riches, and such like worldly trash and trifles, be more valiant, vigilant, vigorous, than I am, who love thee, O true treasury of all goodness; O *indifferent fountain of all felicitie*? Shall these greedie slaves (rather than generous lovers) take such pains and care to purchase a lye, a smoak, a vanitie; and shall not I courageously fight, sweat, bleed, die to possess thee, O my essen-

essential, substantial, eternal Happiness and Beatitude!

Yes Lord! I will joyfully undergo all things for thy Love: I will esteem it, as a singular honour, not only to suffer, but to be sacrific'd for thy sake: only assist me with thy grace, and support me with thy strength; which is the *Armour of proof*, wherein I place my whol Confidence, and the sure ground upon which I boldly give defiance to all my enemies; the *Buckler*, wherewith I doubt not but to defend my self in the day of battel; and the impregnable *Fort*, wherein I can only hope for safety against all assaults made from without, by the Prince of this world, and powers of darkness. To this secure Sanctuary, (*O my God!*) I will humbly, continually, and confidently make my retreat, during this my warfare and pilgrimage; in expectation of being admitted, (according to the time prefix'd by thy holy will and pleasure,) to thy blessed *City of Peace*, where finding no more Battails to fight; nor Sieges to sustain; nor Enemies to conquer; I will joyfully hang up the Trophe's of thine, and my Victory, and eternally sing forth the praises of thy glorious and triumphant Majesty.

The eighth Exercise.

Of Temperance, the fourth Cardinal
Virtue.

1. The Essence of Temperance.

Temperance in general, is a Moral Virtue; retaining us within the limits of Reason, amidst the difficulties which arise from the delights of our five corporal Senses,

O My Lord! (the eternal and essential Parity!) who commandest me thy frail and feeble servant, to live soberly, piously, justly, purely, temperately, in the world, and to abstain from all things which defile my Soul; wherein thy self desirest to take thy chaste pleasure and delight: Give me (*I beseech thee*) a true sense of thy spiritual and solid sweetness, wean me and win me from all affections to sin, strengthen me against the allurements of sensuality, and wound me with thy only pure and perfect Love: O let not the poor pleasures of flesh and blood prevail any longer over my Reason! Let not my Senses get the Empire over my Heart, and dispossess thee of thy there desired habitation.

Ah, my disorder'd Appetites! my deceive'd Affections! my deprav'd Desires! Tell me; is this

this Creature, this Object, this worldly Bubble, which withholds you from your heavenly Creator, better than he is, worthier to be preferred, more lovely in your sight, more deserving in it self, or more beneficial to you! Speak *my seduced Soul*! Dost thou expect ever to be quieted by enjoyning it? at the hour of Death, will it defend thee? in the day of thy Judgment and Gods wrath, will it plead for thee, and protect thee? Is it able to make thee here Holy, and eternally Happy? Alas! nothing less. Ah then! What blindness, what brutishness, what madness is it, to leave God, and love it; to forsake God, and adhere to it? No, *my Lord*, thou art more to me than all, I love thee above all, and for thy sake I freely forsake all.

I know, *Lord*! that the Eye is never satisfied with seeing; the Ear with hearing; the Mind with possessing; nor the Soul with loving any thing but thee, her only amiable and satisfying Object! I acknowledg the best of sensual pleasures, to be poor, mean, short in durance, nothing in substance: Why then, *O my Senses*! do you still roam abroad? Why beat you the air for vanities, and seek after lyes! Why, *O my Soul*! dost thou persevere to covet that which thou confessest can never perfectly content thee? Curb all these disorders (*O my God*!) with the bridle of discreet

Tempe-

Temperance: Teach me to use thy Creatures with *Sobriety*; to be always at defiance with worldly Delights; and to be totally taken up with the real solid pleasures which proceed only from thy ravishing Love, and sweet presence in my Soul.

2. *The Rules of Temperance are these*:

1. *The Law of God, Ordinances of his Church, and Orders of our Superiors.*
2. *The Necessities of our lives, according to our estates, offices, means, conditions, dispositions.*
3. *Decency, which is a love of that which well be- seems us.*
4. *Shamefacedness, which is a certain fear and horror against all that is contrary to a just Moderation: For nothing is more opposit to mans Dignity, than to mistake himself in making use of vorporal Delights.*

O *My Saviour!* the incomparable pattern of Temperance! These Rules, shall be henceforth the Laws of my life: I will be ashamed to be any longer like the *Horse and Mule, which are devoid of understanding*; but will rationally make use of thy gifts, in order to support my self for thy only service, I will not covet what may serve for my pleasure, but what may suffice for my necessity. I will confidently expect from thy divine promise, & paternal providence, (who hast a tender care over all thy Creatures,) meat and cloathing,

convenient for my sustenance, and competent to my condition; and so rest fully content in thee, and faithfully grateful to thee, the free bestower of all blessings.

3. The means to acquire Temperance, are;

- 1. Frequently to reflect upon, and punctually to practise the before prescribed Rules.*
- 2. To keep our bodies and minds honestly employed.*
- 3. To fly from such objects, actions, persons, occasions; as provoke our senses to unlawful Pleasures.*
- 4. To think seriously upon Death and Eternity.*
- 5. To make Mortification our continual exercise.*

O *Ally Lord!* who by thy most powerful and prudent ordination, hast disposed all things in perfect measure, number and weight: give Grace to thy poor servant, so to watch over his actions, manners, senses, and desires; that all may be measured, numbred, and weighed, in the true ballance of discreet *Moderation*. O that I could still regulate my life by the perfect rule of thy Law and Love, the Dictamen of Reason, and the Counsel of thy *Apostle*; denying all worldly lusts, and doing all things decently, orderly, and befitting my calling! O that my Employments were ever holy; my Senses always wary; my Thoughts still reflected upon the end of my Creation; and all my Members truly mortified! how hope-

hopefully, confidently, and undauntedly might I then expect the glorious appearance of thee my great God and Saviour?

4. *Temperance, in particular, is divided into Abstinence and Sobriety.*

Abstinence, is a Virtue, inclining us to a rational mediocrity in the use of Meat; and Sobriety is the same in the use of Drink, which may also be applied to our passions.

AH! *My immortal Soul!* thou art too worthy to be enslav'd to thy sensual body! The beasts exceed not nature's satisfaction, and wilt thou, who art indu'd with reason, be less temperate? O shame, O Brutishness! Dost not that first Precept, ring still in thy Ears: *In the day thou eatest, thou shalt surely dye?* And wilt thou yet hearken to thy seducing *Eve*, yeild to thy subtil enemy, and obey thy belly sooner than thy blessed Creatour? Do not *all they who strive for the mastery*, and aim at the obtaining of a corruptible Crown, *abstain from all excess*: and wilt not thou keep under thy Body, curb thy Senses, and controule thy Passions, that thou mayst gain an incorruptible and eternal Crown in Heaven? Yes, *my dear Maker!* I will never more destroy thy holy work, nor sell my heavenly inheritance for a vile Morsel, a mess of Potage, a momentany Pleasure: Thou (*O sweet*

Redeemer!) who, whilst thou wert pleas'd to sojourn amongst us, sustainedst thy body with human Meats: Thou, *dear Jesu my Saviour!* who sufferedst Hunger in the desert, and Thirst on the Cross, to satisfie for my riot and gluttony! *extinguish (Abeseech thee)* all fleshly desires in my senses; Let no worldly sweets so savour to my palat, as to make me outpass the limits of perfect Abstinence & Sobriety: That using thy temporal-gifts with due temper & moderation; I may one day be fully satiated and inebriated at thy divine table, furnish'd with eternal delicacies and delights.

5. *Modesty* (which is a *Virtue* adjoyned to *Temperance*,) is a restraint of all unruly motions with a certain comeliness and decency, in respect of the persons, affairs, time, place; and all other circumstances. And it hath six branches; Three, which concern the repression of inward motions; *Meekness*, *Humility*, *Studiofity*.

Meekness, is a *Virtue*; which moderates our passion of Choller by subjecting it to Reason, and keeping us from all such words, and actions, as are unbecoming us, and contrary to our duty. *Humility* is a *Moral Virtue*; which abates the edge of our over-high hope and audacity; keeping us from pretending to more than appertains to our condition; and counselling us to be
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content with such mean things as are suitable to our true unworthiness. *Studioſity*, is a *Moral Virtue*; which moderates our *Cuſioſity* and *Covetouſneſs* of *Knowledge*; and inclines us to a deſire of knowing what is convenient according to our Condition.

THou haſt commanded me, (*O meek and mild Jeſu!*) to learn of thee this divine leſſon, and thou haſt left me thy whol life, as a perfect example thereof, and a pattern by which I ſhould praſtiſe it. Thou (*sweet Saviour!*) wert ſilent, patient, content, reſigned, (*as an innocent Lamb in the ſhearers hands*) amidſt all the calamities, contumelies, affronts and inſolences, which mans malice and madneſs could inflict upon thee: And ſhall not I, (who have deſerved all ſhame, confuſion, hatred, and Hell it ſelf,) ſuſtain willingly my ſmaller afflictions? I will henceforth, (*O my Jeſu!*) not only freely pardon all outrages which ſhall be done me, but joyfully prepare my heart to embrace all croſſes, endure all contradictions, and put up all injuries, for thy ſake, with all ſweetneſs of affection and tenderneſs of compaſſion towards my greateſt enemies: That I may finally poſſeſs a portion in that bleſſed land, which thou (*O merciful Redeemer!*) haſt promiſed to thy meek, and humble ſervants.

Ah, *my Soul!* Learn also this heavenly lesson of thy most humble Saviour, *and thou shalt find perfect rest in this world,* and have an eternal reward in the next. Alas! *Whereof art thou proud?* What is due to thee, but only damnation; which thou well knowest thou hast often deserved? Why shouldst thou expect to be preferr'd before any other, who art more unfaithful and ungrateful to thy loving Lord than all others? Ah, *carnal creature!* canst thou conceive thy self in a capacity of high honors? No, *dear Jesu!* I utterly disclaim them all; and desire that all men may know my real unworthiness, that they may esteem of me, treat me, and condemn me accordingly.

What wouldst thou know, *O my curious Soul!* What do you gaze upon, *O my unsatiable Eyes!* Is not *one thing only necessary?* one Science all-sufficient? one object fully satisfactory? And is not the Rule which directs you to this one necessary, sufficient, and satisfying object; short, sweet and easie? [*This is life eternal, to know thee the only true God, and Jesus Christ whom thou hast sent.*]

O Words, full of life and love! What can I wish for in heaven, (*O my Lord!*) but eternal life? and what need I desire upon earth (*O my Jesu!*) but thy only love? *O my Soul!* Why seekest thou elsewhere that which thou canst no where find, but in thy God, thy Jesus, thy Savi-

Saviour; in whom are all the true *treasures of Science and Wisdom*, who is thy only center, rest, satiety, and security.

O what is all worldly knowledg but vanity of vanities? how mean and foolish is all wisdom, which provides not for eternity? Ah, *my good God!* how it grieves me, that I have given so much of my precious time, to the pursuit of such poor studies, and getting such empty notions, which now I perceive do so little profit me, in order to this only solid and Soul-saving science? *Lord!* I will henceforth employ all my diligence, endeavours, time, talents, wit, will, intensions and pretensions, upon that alone which will most advantage thy honor, and best advance my salvation. My whol study shall be to know thee, (*O my God, and my All!*) to contemplate thee, to please, praise, and love thee in this World, that I may live and reign with thee in thy glorious Kingdom of Eternity.

6. *The other three branches of Modesty, are Virtues helping, us in the ordering and managing of the outward motions of our Bodies.*

1. *By our beſeeming Carriage.* 2. *By our ſitting Recreations.* 3. *By our decent Cloathing.*

Give me also, (*O liberal Bestower of all lovely Qualities!*) these external Graces beſeeming my Condition, and ſuitable to

my Calling : That so my Inward and Outward composition; my Soul, my Body, my Senses, and all that which (by thy permission) I am, making up a perfect harmony of all holy Virtues; I may become pleasing to thy divine Majesty, profitable to my Neighbours, and instrumental to my own perfection and Salvation.

7. *The Conclusion of this Exercise; with an humble Petition for perfect and Christian Temperance.*

AND now (*O great and glorious Creator!*) who hast made all things for my use, and me for thy service; Grant (*I beseech thee*) that I may never more violate thy sacred order and design.

O let me not rest in any creature, which is so much inferiour to my noble nature; but terminate my love in thy blessed self, who only art above me. Where else, Alas! can my understanding find a soveraign Object to satiate it, or Center to content it, but thee *O supream Verity!* Where can my will meet with a perfect felicity whereupon to fix its affections, but thee alone, *O essential Goodness!*

Let me not therefore leave thee, the solid Substance: to love the Figure, which so lightly fades away. But give me (*O gracious Lord God!*) thy efficacious assistance, that I may
make

make such temperate use of the world, as if I us'd it not; that so living out the remaining days of my Pilgrimage, *Soberly, Vigilantly, and Faithfully*, according to my calling; I may Joyfully, Hopefully, Confidently and Preparedly, expect thy coming (O my merciful Judg!) having my *Reins* girt with Continence, my *Lamp* lighted with Charity; *Staff* in hand with prompt Obedience to all thy holy Ordinances; and finally enter with thee (my Souls dear Bridegroom,) into thy Marriage-chamber of eternal delights in thy happy Paradise.

¶. 4.

Of Penance and Confession.

Since Penance (according to the sacred Council of Trent) is a duty inseparably annexed to the state of Christianity; and that every ones life (in whatsoever condition) should be a continual practise and perseverant performance of Penance, during the time of this our earthly pilgrimage: We shall endeavour to deliver with all possible brevity, distinction and clearness.

1. Such Necessary, Essential and Fundamental Truths and Tenents concerning Penance, as

are unquestionable amongst all Orthodox Doctors, and proper to be known by every Penitent, for the due exercise thereof.

2. We shall descend to the practical, and most important part of Penance; which is Confession: setting down such Preparations, Examinations of the Conscience, and Acts of devotion, as are to precede it, such as are to accompany it, and such as are to follow it.

3. We shal add a larger Examination of the Conscience, or Catalogue of sins for their help & benefit, who desire to make a good general Confession.

General Maxims and Positions, concerning Penance and Confession.

The necessity of Penance.

WE are by nature the children of wrath, and being heirs of our first Parents malediction, we are with them banish'd out of Paradise, and abandon'd to labor and toyl upon earth, where we remain slaves to our irregular passions, under the tyrannical yoke of Death and the Devil.

Now there are but two means to redress these miseries, and to recover the divine favour and friendship, (and consequently to regain Heaven) to wit, Innocency and Penance.

Innocency, concerns only such spotless Souls, as have inviolably conserv'd their Baptismal sanctity even to the last moment of their lives: [though

[though they also, (if there be any such Saints, besides Children dying in the nonage of reason) may be said in some sort to stand in need of Penance, for the preservation of their purity, and perseverance in their Innocency.]

Penance, concerns all Sinners: as being the sole means, establish'd by God, and left by Christ *JESUS* to his Church, whereby to appease our irritated Creator, to satisfy the divine Justice, and to restore us to our lost heavenly Inheritance. Unless you do Penance, you shall all Perish.

Penance is the chief Exercise of a Christian.

WHence it follows, That Penance is the most necessary, important, and excellent Exercise of all Christians: since all must either Perish or do Penance; and it is an Article of our Faith; that Penance is so absolutely necessary for all Sinners, that without it, there is no hope left of obtaining pardon for their Sins, of regaining Gods favour, of saving their Souls, and of enjoying eternal Happiness.

Penance comprehends the Virtue of Penance, and the Sacrament of Penance.

WHich is to be understood, both of an interior Penance, (which is an act of the Virtue of Penance;) and of an exterior Sacrament

crament of Penance, (which is commonly call'd Confession.)

By the Virtue of Penance, The Sinner is to detest his impieties, with a firm resolution of no more offending the divine Majesty: By the Sacrament of Penance, he is to accuse himself of them, with an earnest desire to repair the wrongs, & satisfie the injuries done to the divine Justice.

So that to obtain pardon for his Sins, he must of necessity have both an inward, sincere, Christian sorrow and repentance; and also (when it may be obtain'd) an outward Confession and Accusation of his crimes, accompanied with such Conditions, as shall be hereafter specified.

The Sacrament of Penance consists of these four Parts.

(1) Contrition of heart. (2) Confession of mouth. (3) Satisfaction of works, (which are its material Parts.) (4) An Absolution of the Priest, (which is its Form.)

Of Contrition: the first Part of Penance.

A Sinner cannot duly perform this important affair of Penance; unless he conceiv's (as aforesaid) a Sorrow for his past offences.

This Sorrow may be either Perfect or Imperfect:

It is Perfect, [1] When it proceeds from perfect Charity, ground'd upon the consideration of Gods

Gods love and goodness. [2] Accompanied with an inward, sincere, and cordial detestation of the committed Crime. And [3] joyned with a firm purpose and resolution of future Amendment.

It is Imperfect, when Charity in us is imperfect, and when our sorrow proceeds, [1] Rather from the fear of Hell. [2] Or from the desire of Heaven. [3] Or from the foulness of the Sin it self, than from the love of God.

The first is called Contrition, the second Attrition.

Attrition, is (of it self) insufficient to obtain pardon; and therefore it must be accompanied with a Sacramental Confession, to render it effectual for the Remission of sins, and reconciliation to the divine Grace and Friendship.

Contrition, is so Excellent, that S. Cyprian esteems it the very best thing which a mortal creature can offer up to her Creator. It is so Powerful, that S. Ambrose says, It opens heaven, shuts up hell, cures all the Souls diseases, repairs all spiritual ruins, and serves as a Sponge to deface all iniquities. It is so pleasing to God, that (sings the Royal Prophet) he never rejects an humble and contrite Heart, but ever receives it as a most perfect Sacrifice. It is so easy, that a Moment may conceive it, an Instant may produce it; For neither the shortness of time, (says S. Cyprian,) nor the extremity of the last hour, hinders the pardon of a Contrite

trite Penitent. Finally, it is so Profitable, that (says the same Saint) it not only obtains Pardon for past offences, but gains also a future Crown of glory.

But this perfect Contrition, must proceed [1] from a motive of the Love of God, and not for any servile Fear: As when a Child having offended his Father, grieves not so much for fear of being disinherited, as for having been disloyal and disobedient to so loving and beloved a Parent. [2] It must be accompanied with an inward, sincere and hearty Detestation of the Crime, like that of the Prophet David, and of the Apostle S. Peter; and not only an outward, verbal and lip-lamentation, like that of Antiochus and Esau. And [3] It must be joyned with a firm Resolution of future Amendment.

Now this Sorrow for the Sin, this Detestation thereof, and his Resolution of amendment, grounded on the consideration of Gods goodness, (which constitute the essence of perfect Contrition) must be, [1] exceeding great; For as man is bound to love God above all, so he ought to hate sin above all. [2] They must be general, absolute and universal, extending themselves to all Sins whatsoever, without the least conditional reserve of Affection to any one; For what will it avail thee, O sinner, (says S. Gregory) to be sorry for thy Anger, if thou studiest Revenge? What will it serve thee to detest Unclean-

cleanness if thou continuest in Covetousness.

[3] They must precede (if not the Confession,) at least the Absolution; for they being (as aforesaid) of the Essence of the Sacrament of Penance, must necessarily go before the end thereof, which is the Absolution. [4] There needs no vocal expression of this Sorrow, Detestation and Resolution for an inward feeling and conception thereof in the Soul abundantly sufficeth. [5] Neither is it necessary to conceive as many Sorrows, or form as many acts of Detestation, and Resolution, as you have committed Sins; for one only general, sincere, and hearty Sorrow; one Detestation of all that is opposite to the divine love and liking; one Resolution of amendment, includes all Former and Future crimes and offences.

Of Confession, the second part of Penance.

Confession, is a declaration of your Sins to an approved Priest: Now to the end you may declare your Sins exactly, you must

Before Confession,

1. **M**ake a diligent Examination of your Conscience; For 'tis not enough to present your self to your Confessarius, and there relate what comes then to your memory, or what you have learn'd by rote out of Books, or what you formerly us'd to say: But you must seriously apply your thoughts, for some space of time before Confession, to consider the true state of your Soul, to search (as the Council of Trent commands)

into the most secret corners of your Conscience, and to carry with you to Confession such dispositions as are requisite for the obtaining of Absolution.

2. This Examination of Conscience, may be either in order to a General, or an Annual, or a Monthly, or a Weekly Confession: and accordingly more or less time, must be allotted for its due performance.

3. The Necessity of this serious Examination of Conscience before Confession, appears; In that the Penitent is obliged to accuse himself distinctly of all his Mortal Sins, with their aggravating circumstances; their qualities, and their number: Now he cannot Confess them, unless he know them, nor distinctly know them, unless he hath diligently consider'd them.

Whence it follows, (1) That if the Penitent omits or forgets to Confess any one Mortal Sin, through defect of his precedent Examination, his Confession is not only fruitless, but sinful and sacrilegious, as if he had voluntarily conceal'd it: because, though his intention was not directly to omit it, yet his supine negligence directly and formally expos'd him to the danger of making an imperfect Confession.

2. It follows, That a Penitent presenting himself to Confession, without this precedent Examination of his Conscience, ought to be sent back by his Ghostly Father without absolution: Unless, [1] the Confessorius will take the pains to supply

supply his defect by interrogating him upon all such particular points, as may any way concern his calling, and state of life and conversation.

(2) Unless the Penitent be very weak and infirm, or very ignorant and simple, or a meer Idiot: in which cases the discreet Confessor may undoubtedly supply their impotency, but he cannot exempt the common and general sort of Christians from this serious Examination of their Consciences, which the Council asserts to be absolutely necessary.

3. It follows, that such Penitents, as will Confess no more than they are asked, nor utter a word of self accusation unless it be forced out of their mouths, ought not to receive Absolution: because there is just reason to doubt of the validity of such Confessions; since the Penitents seem to be altogether ignorant of the state of their own Consciences; to have been supinely careless in the consideration of the qualities, circumstances and number of their crimes; and lastly, to want a due sense of Sins heinousness, and a true horror, hatred and detestation thereof; and yet all this is necessary for a good Confession.

4. It follows for the same reasons, That such Penitents as make use only of certain Books, and set forms of Confession; relating only such things as they there find and no more, without any search into their own interiour; but out of meer custom coming to Confession always the with same things,
and

and declaring them in the same manner: do also abuse the Sacrament. We condemn not the right use of such pious Books, but we seriously advise all Penitents, that (besides them) they will dive into their own Consciences; to find out the root of their Offences, and to consider their own evil affections, inclinations customs, together with the nature, number, quality and circumstances of their crimes, that so they may accuse themselves accordingly. For what Book can possibly discover the true state of each ones peculiar Soul and Conscience?

4. Before you begin the Examination of your Conscience; you must humbly beg the divine assistance, since it is by Gods particular Grace and extraordinary Favor, that any Sinner returns to him by Penance. You must therefore elevate to him your Heart & Affection, earnestly imploring such heavenly succour as is necessary for the making a good Confession, which is to you a matter of so high a consequence and importance.

And consequently you are to ask, [1] Light to see your Sins, and to know the true state of your Soul. [2] Capacity, understanding, and memory to express them rightly in Confession. [3] The Love of God, and strength of Resolution to detest and hate them. [4] All that is requisite to destroy sin by sincere Penance, to be reconciled to the divine Majesty, to obtain his mercy, to appease his anger; to satisfie his Justice, and to establiſh

stablish his empire, his sanctity, his glory in your whole interior and exterior man.

5. After this you may do well to form an act of Pure Intention; protesting, that you pretend by his present Confession to acknowledge the disorders of your Life, to obtain pardon for your Sins, and to get Grace by vertue of the Sacrament for your future reformation and amendment.

6. Then, driving all other thoughts out of your mind, settle your self, by a serious application of your spirit, to the Examination of your Conscience, making use, if you please, of some one of the Methods hereafter described in the particular directions for Confession.)

But beware [1] of over-much earnestness, impression, anxiety, or disquiet, in your examination. [2] of over-much scrupulosity; contenting your self to remember the greatest and most dangerous, hiding the rest (of your Venial sins) in Christs sacred Wounds, and drowning them in his precious Bloud. [3] of over-much tediousness; like those weak spirits; who to make an eight-days-Confession, must have four hours-time of Recollection, and are troubled when it is denied them: for surely the discussion of the Conscience is not to be measur'd by the length of time, but by the attention of the Spirit. [4] Be sure to Confess nothing, but that for which you are sorrowful, and which you purpose to amend. [5] In defects

defects and imperfections, mention only such in Confession as you desire to correct in your self, and the rooting out whereof would make most for the encrease of your peace, of humility, of purity of heart, and liberty of spirit. [6] Above all things, beware you go not to Confession pro forma, out of custom, or for company; for such persons seem scarcely to detest Sin sufficiently, nor purpose amendment resolutely, and consequently put themselves in danger of committing a Sacrilege by coming to the Sacrament indisposedly.

7. Having made your Examination of Conscience, forget not to frame an Act of Contrition, detesting all your sins in general, and those in particular which you have now remembered and remarked in order to your present Confession.

In Confession.

1. **Y**our Confession is to be accompanied with these Five qualities and Conditions, which are necessarily required to make it valid and effectual:

The First and principal condition of a good Confession, is Integrity, that is; You must exactly, entirely, and (sigillatim, says the Council of Trent) one by one, accuse your self of all your Mortal Crimes, (with their number and aggravating circumstances,) be they never so secret, so infamous, so enormous; be they Interior in thought, or Exterior in word or action;

on; be they hidden or manifest: for who so conceals any one Mortal Sin, either through shame, or through malice, or through his own culpable negligence and want of due examination; invalidates his whole Confession, turning it to his own Confusion, and of the Sacrament making a Sacriledg.

The second Condition is Humility; that is, you must humbly acknowledg your selves culpable, and not excuse your crimes, or cast your faults upon others, upon the occasions, upon the temptations, &c.

The third Condition is, Clearness of expression; that is, you must deliver your Confession in such distinct and intelligible words, as may make your Sins plainly understood, and the state of your Soul clearly known to your Confessor, (who sits in that Tribunal, delegated by the divine Majesty, to judg of the Penitents Conscience.)

The fourth Condition is Simplicity, that is, you must declare your Sins, truly, nakedly, without artifice, and undissemblingly, without multiplicity of words, circumlocutions, exquisite phrases, fruitless repetitions; and unnecessary circumstances, especially in Venial Sins; for all this doth but disguise, confound, and obscure the Confession.

The fifth Condition, is a sense, sorrow and feeling of your Sins heynousness; that is, you must put on the person and posture of a devout, modest, poor Criminal, appearing before his dread-

dreadful Judge; imitating the Publican, who sighing from his heart, casting down his eyes, and smiting his breast, deem'd himself unworthy all grace and favour.

2. From which Conditions, you may easily gather what abuses you are to avoid, As,

1. You must take heed of going to Confession, like some lewd Libertines, who by their light carriage and laughing countenance, shew how little serious they are in a matter of so great moment.

2. Let not your Confession consist of Negatives; tiring your Confessors ears with these like fruitless and superfluous expressions: I have not lov'd and serv'd God as I should; I have not pray'd so fervently, frequently, faithfully as I should, &c. Surely the heavenly Citizens might say as much; and were you guilty of no heavier Crimes, you might deserve to be plac'd upon the Altar, as most worthy of a Saints honor and worship.

3. Use not Indefinite terms, in relating your Sins; like some who will say, Persons in my place, of my calling, in my condition, do sometimes tell untruths; People are apt to hear and speak some words of Detraction, &c. For your Confession must be personal, and your accusation must be limited to your own particular action.

4. Beware also of these like conditional ways of accusation; If I have sworn, ly'd, detracted,

I ask God pardon: *For your Confession must be absolute and positive.*

5. Nor let your Confession consist of Generals, by saying, I have been proud, idle, envious, &c. Neither imitate such, as having little to say (by reason they want a true self knowledg, or have fail'd to make a due Examination of their Conscience) accuse themselves of Tepidity, indevotion infidelity in answering to holy inspirations, &c. For you are to particularize the number and circumstances of your Crimes, and declare that single action or omission which is sinful.

6. Do not indiscreetly declare a third persons fault or imperfection, to palliate or extenuate your own crime; saying: I have a Husband, a Son, a Servant, so froward, troublesome, unruly, that I am sometimes urg'd to Anger and impatience, &c. For this is not to accuse your sins, but excuse your self.

7. Much less are you to express your great offences in extenuating terms, by saying, I have let slip some Idle words, and they were sometimes tending to dishonesty or detraction; For this is to cover the Crime, and to commit a Sacriledg.

8. Avoid these two extreams; Of speaking over-lowd, least others may hear you; or over-low, lest your Ghostly Father should not understand you.

9. Abuse

9. Abuse not your Ghostly Fathers years and patience, (and indeed the Sacrament it self) with Impertinencies, or any thing whatsoever concerns not your Conscience; For, to talk (during the time of Confession) of trivial, temporal, or indifferent businesses, which may be deferred; is to prophane the sanctity of this high Tribunal.

10. Imitate not them, who whi'st they are at Confession, gaze up and down, play with their Beads, or Fingers, and relate their Sins with as little feeling, as if they recited a Romance: For the exterior disorder and irreverence, declares the interior indevotion and negligence.

11. Run not to every new-coming Priest; like some vagabond spirits, who no sooner hear of a holy, devout, spiritual Confessarius, but presently they have an itching desire to make a trial and tast of him: For this savours over-much of Curiosity and Levity.

12. Leave not your ordinary Ghostly Father without a just & warrantable occasion and necessity: Much less should you do it, when you have committed some extraordinary Crime, for fear of incurring his ill opinion or disfavour: For this is a manifest sign of excessive Pride and Hypocrisy.

13. Neither ought you to dislike him because he sharply reprehends you for your errors: or suspect his affection, if he speaks home to you for your correction: For all such Exceptions, are the meer tricks of Self love, not the arguments of soiled Repen-

Repentance; since whoſo truly conceives himſelf a grievous Criminal, will not covet to be cheriſhed, but be well content to be chaſtiſed.

Fourteenthly, If you go often to Confession, (as ſurely all Zealous and devout Chriſtians ſhould), you may do well to mention briefly, and without any circumſtances, ſome one Sin of your life paſt, (for which you are certain to be moſt heartily ſorry,) that ſo you may both ſecure your own Contrition, and the Priests Abſolution.

Fifteenthly and Laſtly, End not your Confession abruptly, as you would an idle ſtory, or by ſaying as ſome rude penitents do; There's all; I have no more, &c. But add ſome ſuch like words, For theſe my offences, &c. As is hereafter ſet down.

After Confession.

HAVING concluded your Confession, you are to yield an humble and attentive ear to what your Ghoſtly Father ſhall tell you, If he queſtions you; anſwer him clearly, ſincerely, punctually: If he chides you, take it patiently; If he ſays little or nothing to you, trouble not your ſelf; but bowing down your head, embrace the enjoyn'd Penance, and receive your Abſolution.

2. Departing thence, full of outward reſpect and reverence, and of inward joy and comfort

comfort; retire your self into some place of quiet, and there recollecting your heart and senses; conceive your self to be the Prodigal Child received into favour; and then extasied at the consideration of your Creators boundless Love and Mercy, render him most hearty thanks for having so freely pardoned your ingratitude, disloyalty, and disobedience.

3. Do not lightly discover to others what your Ghostly Father said unto you: or what Penance he enjoynd you. For that which passes in this Sacrament, should be on all sides kept secret.

4. You are not to cast your Eyes any more upon your particular Offences, nor to trouble your self by reflection, whether they be well confessed or not: but turning your heart sweetly, quietly, and confidently to your Creator, detest whatsoever is contrary to his divine liking; and renounce all that may put any obstacle between your soul and his love.

5. Know assuredly, That if you have made your Confession sincerely, with all the necessary and essential conditions and dispositions which ought to accompany it, you are also absolved from all such Mortal Sins, as you may have committed through forgetfulness; according to the express decision of the Council of Trent.

6. But if notwithstanding all the moral and necessary Diligence you have employed, you have

have omitted to confess some Mortal Crime, which recurr's afterwards to your memory: be not at all troubled or dismayed thereat; for all you have to do in this case, is to mention such Mortal Sins (thus omitted and forgotten,) in your next Sacramental Confession.

7- You may do well to excite your self to a new Sorrow for your Sins, supplying your defect therein, by borrowing that, which your Saviour felt in the Garden, in consideration of these very Crimes in particular by you now confessed.

8. Renew your good Purposes of Amending your life, and make fresh Protestations to correct what is amiss for the future.

9. Say devoutly your enjoyn'd Penance, thinking it small in regard of your sins, and therefore adding other prayers, hereafter set down, as your leisure and devotion shall permit; and offering up to your Sovereign Creator, for further satisfaction of your Crimes, the merits of his Son Jesus, the Milk of his Mother, the blood of his Martyrs, the Innocency of all his Saints.

10. Lastly, beg grace, strength, and courage, for the performance of, and perseverance in your well made Resolutions: and for the faithful keeping your Promises now made to God and your Ghostly Father.

Of Satisfaction, the third part of Penance.

Satisfaction, is a payment of the temporal punishment, which is due to Sin, (by reason of the injury done thereby to the Divine Majesty) by the performance of such penal and laborious works, as are imposed by the Heavenly Father. For the declaration whereof, note these following Maximes, containing briefly all that is necessary to be known concerning this matter.

1. That when the Sin is pardoned, the Punishment may remain. For the Sacrament (of Penance, or Confession) remits only the Fault primarily, and the Punishment secundarily, according to the fervor of the pious Penitent, and the quality of the imposed Penance.

2. That this Punishment must be paid and discharged; either in this World, by the performance of good Works, and the gaining of Indulgences; or in Purgatory, if sufficient Penance be not done during our life time.

3. That it cannot be determined what Punishment in this Life is sufficient to satisfy for a Mortal Sin: this being a thing known only to God, who alone knows the grievousness of the offence.

4. That the performance of the Penance imposed by the Confessor is not so essential to the Sacrament: as that if the Penitent should die before he accomplishes it, the Sacrament should be invalid.

5. That

5. That the Satisfaction, which is essential to this Sacrament, consists in the Resolution of the Penitent to perform the obligation annexed to his Sin of repairing the injury he hath done the Divine Majesty, either in this World, or the next.

6. That such a Sinner, as will accept of no Penance, is incapable of Absolution: because this obligation of doing some Satisfaction, is essential to this Sacrament.

7. That such an one, as is content to satisfy in Purgatory, but will do nothing at all in this life, ought not to be absolved: because he may be justly reputed not sufficiently Contrite for his Sin, by reason of this rashness, presumption, and plain tempting of God.

8. That the works which are proper to satisfy for our Sins, are Penal works; and reduced to these three kinds: Prayer, which comprehends all sorts of Devotion: Fasting, which includes all kinds of Austerities: Almsdeeds, under which are contained all works of Mercy and Charitie towards our Neighbour. And these three sorts of Penal Works, are therefore chiefly recommended to all Penitents; because of their conveniency to satisfy for the three common sorts of Sins. 1. Against God, to which Prayer corresponds. 2. Against their Neighbour, for which Almsdeeds are instituted. 3. Against Themselves, for which Fasting is ordained.

9. That

9. That though (as aforesaid) the Penitent be obliged to accept of some Penance, to the end the Sacrament may not be rendred imperfect: yet he is not bound to accept of what Penance, the Confessor indiscreetly imposes upon him; but he may lawfully demand to have it moderated or chang'd into something more easie: For he is not obliged under any pain of Mortal Sin to obey him in any thing else, than in receiving his Absolution.

10. That when the Penitent hath freely accepted any Penance imposed upon him by his Ghostly Father; he is absolutely obliged to accomplish it: Yet if it be a light Penance, (as three Paters and Aves) or that he omits some small parts of it; such an omission is only Venial, by reason of the littleness of the matter.

11. That when the Confessor limits no time for the accomplishment of the Penance imposed by him, and accepted by the Penitent in Confession: It is requisite it be performed at the first opportunity: because it is probable, he so intended it; to the end the Penitent might speedily satisfy for his Offences, and carefully preserve himself from future falling.

12. That such an Omission of accomplishing the Penance speedily is no Mortal Sin; unless it be a notable negligence, and in some dangerous circumstance; the judgement whereof depends upon the Confessors Prudence.

Particular Directions, and Practical
Devotions for Confession.

BEFORE CONFESSION.

THe Penitent. who resolves (by Gods Grace) to make a good Confession, must (according as opportunity shall suffer, and Devotion serve) perform three things, before he presents himself to his Ghostly Father: to wit, He must *Consider*. He must *Examine*. He must *Pray*.

First consider, That the discussion of your Conscience and the Confession of your sins, is a sovereign remedy against blindness of heart: and weigh with your self, how dangerous a thing it is, to defer your Conversion, to linger out in wickedness, to make bad Confessions; since you know not, but that such wilful malice may cause God in Justice to leave you in final Blindness and Impenitency. This needs no explication, but Application: If one should tell you, This year you shall be drowned, would you not beware of Water? Do so of Sins, and their occasions. Why will you still heap up wrath against the day of wrath? There is nothing surely, that doth more harden the

Hearts, and blind the Understanding, than the abuse of the Sacraments, and the wilful resistance, or neglect of Gods call and inspirations.

2. Consider, How easily a Blind man is deceived, how dangerously he walketh, what comfort he wanteth? Apply the same to your soul, blinded with sin, and ponder well these places of Holy Writ: *Run whilst you have light, lest the darkness of death should overtake you. I have sought after thee and thou wouldst not be found; now thou shalt seek me, and thou shalt not find me; but you shall die in your sins.*

3. Consider, how a blind man is led; 1. by a Dog, 2. by a Child, 3. by a Staff! so a blind Soul is led. 1. By Custome in sin, to which it returns as a dog to his vomit. 2. By Affection to creatures, as a doting Mother thinks her black Child beautiful. 3. By Passion, for then having a staff, you will strike friend or foe. Beware in time, and permit your self to be ruled and directed.

4. Consider, what a madness it were for you to kill your self with that Weapon, which is deliver'd into your hands for the defence of your Life; And is it not a far greater phrensie, to procure your spiritual death. by that which is provided for your souls life and preservation? Is not Con-
fession.

feſſion the Sacrament of grace and reconciliation? O! Let it not prove your bane and damnation.

5. *Blessed are the clean-hearted, for they ſhall ſee God.* Without ſome degree of *Purity*, 'tis impoſſible to ſee, enjoy and poſſeſs him, who is *Purity it ſelf*: Conſider then ſeriouſly what you muſt do, and which is the readieſt and ſureſt means to get this *Puritie*?

6. Think, what will moſt affright your Soul, and make its caſe deſperate at the hour of death? *Bad Confessions*. And what will then moſt comfort it? *Good Confessions*; that is, To have done your dutie, and uſed your beſt endeavour in the exact and faithful performance of this moſt important buſineſs, which is all God requires at your hands. Prevent therefore, and provide in time. Do it even now, for there is danger in delay.

2. Examine:

Invo cate the divine Light to ſee God, and your ſelf; his goodneſs, and your naughtineſs; that you may praiſe him for the one, and obtain pardon for the other. Saying briefly, *thine*.

*A Prayer before the Examination of your
Conscience.*

O Father of light, and God of love! grant me true light, true love, and true wisdom; that I may impartially discern what doth please and displease thy divine Majesty in my Soul; For I most earnestly desire to detest and deface the one, and to embrace and increase the other. Illuminate the eyes of my Understanding, that I may truly see my sins and imperfections; enable my Memory, that I may duly confess them; strengthen my Will, that I may resolutely amend them; and change my Whole man, that I may sleep no longer in death and deadly sin.

O my soul! Give up an account of thy stewardship, since thou hast not long to hold it! Fool! *This very night thy soul shall be taken from thee:* and what then will all these impure and impertinent thoughts, desires, words, affections and actions profit thee? To what purpose gainest thou even the whole World, if thou lovest thy own Soul? O Martha! [O, N.] *Thou art troubled about many things, when as there is but one only thing which is absolutely necessary,* Return therefore into thy self, and turn to God. Lament, Repent, Amend.

A form of Examination for such as Confess often.

AMongst the many forms of Examination of Conscience, make use of some one that seems to you the clearest, easiest, fullest, and most suitable to your gust, devotion, and condition; as thus:

1. *How long is it since my last Confession?*
2. *Where, and with whom, have I since that time conversed?*
3. *What Employments have chiefly taken up my time?*
4. *What Sins and imperfections am I most inclinable to?*
5. *What is the charge and duty, to which my Vocation obliges me?*
6. *With what Intention have I done my actions?*

A form of Examination for proficients, and Religious persons.

Or thus.

1. **W**Herein have I offended my good God, in Works, of disobedience, propriety, immodesty, indevotion, &c.

2. In Words, of murmuration, detraction, dishonesty, untruth, pride, passion, &c.

3. In Thoughts, of curiosity, vanity, sensuality, impurity, disdainfulness, spitefulness,

4. In

4. In *Affections*, and desires, and intentions, against Charity, Chastity, Humility.

Or thus.

1. **W**hat sensuality, in meat, drink, sleep, talk, company?

2. What curiosity, of eyes, ears, tongue, heart?

3. What vanity, pride, complacency?

4. What Tepidity, distraction, negligence, in Office, prayers, recollection, devotion?

5. What uncharitableness, in words, censures, judgments?

6. How impatient, disobedient, soon disquieted for every toy?

7. How partial in my own case, in defending my own opinions, in point of propriety?

Or thus.

1. **I** Have been very irreverent, indevout, distracted through my own fault in performing the divine Office and other prayers of obligation, especially twice or thrice.

2. I have been defective in charity towards others, externally or internally, especially in speaking or judging ill of them, or in such a manner, upon such motives, and so often.

3. I have been very unmortified, unresign'd, froward, out of pride, scorn of others, self.

self-love, &c. especially two or three times in such manner; as by uttering vain, disdainful, distastful words, by hypocrisie, by internal complacency, by self-opinion, &c. or by external shew, complaining, impatience, &c.

4. The fourth point may be concerning such particular Sins, as each one shall find himself most inclin'd unto, and wherein he most frequently fails.

They who desire a more large and particular Catalogue of such sins and imperfections, as even good and virtuous persons may sometimes fall into; may examine themselves upon the following heads; And if they find themselves guilty of the Crimes there mentioned, let them mark & remember them in order to their Confession, passing the rest over and omitting them.

Against God.

1. **H**Ave you perform'd your morning and evening exercises of Devotion, dedicating your first and last thoughts to the divine Majesty?

2. Have you daily employ'd some time in mental Prayer, in reflecting upon your progress in virtue and perfection, in the Examination of your conscience, as you resolv'd, as you promised, you were enjoyn'd?

3. Have you done your Actions with a pure

pure intention for Gods honour and glory, or for vanity?

4. Have you been zealous to hear Mass, not only upon days of obligation, but upon other days, when you had time and opportunity?

5. Have you well spent your time, especially Sundays and Holydays, in pious exercises, reading, praying?

6. Have you omitted any good action for humane respects, temporal interest, servile fear?

7. Have you spoken reverently of God, of the Sacraments, of Faith, of Church Ceremonies?

8. Have you sought self-satisfaction in your practises of devotion, more than your souls advancement?

9. Have you done your devotions meerly out of custome, negligently, tepidly, with disgust, with repugnancy?

10. Have you faithfully, speedily, fervently corresponded to good & holy Inspirations?

11. Have you slighted, censured, undervalued the ways and devotions of others; & to seem more knowing?

12. Have you frequently aspired to God, remembered his presence, or rather been totally extroverted to creatures?

13. Have you been zealous to promote Gods

Gods cause, to encrease his honour and glory, to defend the Truth, to encourage virtue, to better your neighbour, to correct such as have oppos'd all these things?

14. Have you resign'd your will to the divine disposition in sickness, pains, crosses, and all accidents?

15. Have you faithfully resisted all suggestions of infidelity, of distrust in God, &c. both in prayer, and at other times?

Against your Neighbour, who is, either your Superior.

1. **H**Ave you refused to obey your Superiors, out of pride, self-conceit, obstinacy?

2. Have you murmur'd at their commands, abett'd others in their rebellion, given ear and way to their murmurations and obloquies?

3. Have you been troubled, peevish, impatient, when you have been told of your faults, chidden, corrected?

4. Have you scorn'd their wholesome admonitions, corrections, admonishments, or censur'd their proceedings?

5. Have you spoken contemptibly of your Superiors?

6. Have you nourish'd a certain aversion, or disgust, or dislike, against your Ghostly Father,

ther, or Spiritual Director, because he is too severe, or too facile, or for any other cause.

Or your Equal.

1. **H**AVE you offended your Brethren, Sisters, Companions, fellow-students, husband, wife, by injurious, outrageous, threatening words?

2. Have you blasted their fame and reputation, by any sort of detraction; and how heinously?

3. Have you judg'd rashly of their actions and intentions; and utter'd your judgment before others?

4. Have you rais'd any reports either true or false; or caus'd any discord, wittingly or accidentally?

5. Have you been envious at their good, either spiritual or temporal?

6. Have you been harsh, froward, peevish towards them in your carriage, speeches, conversation?

7. Have you taken pleasure to vex them, anger them, mortifie them, and thereby provok'd them to swear, curse, or any way offend God?

8. Have you mock'd at them, confounded them, slighted or contrittated them, or derided their devotions?

Or your Inferior.

1. **H**Ave you taken upon you, to curb, check, chide them upon all occasions, out of pride and arrogance?

2. Have you scorn'd them, reproach'd them, upbraided them of their corporal or spiritual imperfections?

3. Have you exceeded in reprehending their faults; or not done it at all upon just occasions?

4. Have you had the charity to bear with them, compassionate them, assist them, counsel them?

5. Have you willingly heard their excuses, and admitted their just defenses; and been ready to pardon them?

6. Have you commanded only just and rational things; or done it with overmuch imperiousness, harshness, severity?

7. Have you been partial in your affection; or conceiv'd an aversion from some one upon light occasions?

8. Have you been carefully solicitous for them under your charge, and provided both for soul and body?

Against your Self,

1. **H**Ave you zealously, daily, devoutly consider'd your obligation of tending to

ing to perfection; and endeavour'd your advancement in the way of virtue?

2. Have you made frequent returns into your own interior, reflected upon your self, recollected your senses, bridled your sensuality, studied mortification?

3. Have you been eager to follow your own will, fancy, judgment, to defend your own opinion: either in things indifferent, or controverted, or dangerous, or scandalous, or in matters of Religion or Devotion?

4. Have you been glad to hear your self prais'd, esteem'd, glorified, to be reputed good, virtuous, just?

5. Have you given way to thoughts of vain-glory and vanity?

6. Have you not permitted overmuch ease to your body, pamper'd your flesh, yielded to sensuality?

7. Hath your conversation been edificatory, modest, moderate, not over-light, nor over-severe, &c.

8. Have you preferr'd your self before others, been over-forward, proud, troublesome in company?

9. Have you not publish'd your own praises, related your own actions out of a vain desire of esteem, &c.

10. Have you spent overmuch time in play, diversiments, useless employments, and

and thereby omitted your devotions ?

11. Have you omitted good actions, out of complacency, or for any other respect or reason ?

12. Have you been sedulous, circumspect, conscientious in your charge, office, employment, condition ?

If you have committed any of the more grievous crimes, not here mentioned ; your own memory will easily suggest them unto you ; for a soul that is tender, delicate and desirous to serve God, cannot possibly forget any such mortal offence, which so much grieves and afflicts her.

'Tis therefore abundantly sufficient for such devout Penitents, as make frequent use of Confession, to use a moral diligence, and take a competent time for the examination of their Conscience, without troubling themselves to turn over those long catalogues of Sins, which are proper only for the making of General Confessions : satisfying themselves, in that they have no will to conceal any thing from the knowledg of their Godly Father.

3. Pray.

HAVING thus, without anxiety, perplexity, and scrupulosity, examin'd your Conscience: say thus to your sinful Soul:

*A Prayer after the Examination of your
Conscience.*

AH! *frail, weak, wicked Wretch!* Art thou not ashamed to remain still in thy wonted negligences, imperfections, tepidities? to sing still the same sinful song, after so many years past over, so many iterated Confessions, so many received Sacraments, and so many good Resolutions made to the contrary? Wallowest thou still in the same Mire, and lyest thou still snorting in the same Bed of Sensuality? O horrid ingratitude! If thou wert now summon'd to give up thy just accounts; what couldest thou answer for so much time mispent, so many inspirations neglected, so many graces abused? Thou approachest nearer death and Eternity, but recoylest backward in religious Piety and Perfection; Wilt thou still lie sleeping in this dangerous Lethargy? Is this the grateful and dutiful service thou rendrest thy Creator, for having afforded thee all convenient means to do Penance, and for having so patiently expected thy conversion and amendment?

Alas, my confounded Soul! What will become of thee? What course wilt thou steer? When and how wilt thou begin? Ah sinful Wretch! Prodigal Child! Disloyal friend! Sue to thy Physician; Return to thy Father;

ther; Repent thee of thy disloyalty; Request pardon, grace and love; Resolve to do Penance for what is past, and to amend for the time to come.

Yes, *Lord!* even this Day, this Hour, this very Moment, will I begin to be a new Creature; I renounce all my former follies; I renew all my former good Resolutions; I consecrate the whole remainder of my life to thy love and service: And for this end, I will presently leave such Company, such Curiosities, such Vanities, &c. and abandon whatsoever holds my heart captive and my Affections enslaved to the prejudice of thy Honour and my Souls perfection. I wil willingly undergo such and such difficulties, endure such contradictions, crosses, afflictions, and whatsoever thy fatherly hand shall impose upon me. *O all powerful Creator!* since thou hast given me the Grace to frame this Resolution, give me also the strength and courage to put it in execution.

Then endeavour to make an act of perfect Contrition: which contains. [1.] A Detestation of your sins past, grounded on Gods love and goodness. [2.] A firm Purpose of Amendment for the future. [3.] A Confidence in Gods mercy. [4.] A will to do Satisfaction. [5.] A total Resignation to the Divine disposition.

*An act of Contrition, and Prayer before
Confession.*

O *My good God!* Father of all comfort and compassion! Creator of Heaven and Earth, and Redeemer of my Soul! Behold here a poor Worm, prostrate at the feet of thy divine Majesty, humbly craving pardon for all his iniquities and impurities; I am going, *O my sweet Lord Jesu!* to the Tribunal of thy Mercy, to present my self before thy Minister and Vice-gerent, and there to give thee an exact account of my miserable life, by humbly confessing, detesting and lamenting all the ingratitude, impieties, and spiritual fornications, which I have presumed to commit in thy presence with so little respect, and for so vile and base ends, that the very remembrance thereof breeds an extream *Shame, Fear and Sorrow* in my now sensible and penitent Soul. *Shame*, for having left an infinite Good, to embrace an empty, fading, filthy Nothing. *Fear*, for having forsaken the light of Heaven and the life of Eternity, to remain in eternal death and darkness. *Sorrow*, for having offended thee my God, who art to me so good, so merciful, so loving, and so liberal.

Oh! that my *heart* could rend asunder with true Contrition and Compunction;
and

and my Eyes dissolve into a flood of tears, for having been disloyal to so faithful a Friend, and disobedient to so free-hearted a Father! Mercy, *O dear Father!* to thy prodigal Child; Mercy, *O good Lord!* to thy sinful Servant!

Give to my Understanding, Light to see and know my faults; to my heart, Sorrow to hate and detest them: to my eyes, Tears to lament and weep bitterly for them: and to my mouth, so sincere and entire a Confession of them, as if it were the first good Confession that I ever made; or should be the last Confession that ever I should make; which thou only knowest, *O my all-knowing Lord and Maker!*

I therefore most humbly beseech thee; *Dear Jesu, my Saviour and Redeemer!* By all thy Pains and Tears, by the Prayers of thy most Blessed Mother, by the past Sorrows of all Penitents, who are now in Heaven, secure of their own Salvation, and solicitous of mine; encrease my Contrition, & release my Crimes; *Pardon O meek Lamb of God, who takest away the Sins of the world!* my past faults, pitty my present folly, and protect my future frailty: that with a clean, quiet and contented soul, I may strive to please and praise thee all my life-time hereafter, and in the end, die happily in thy favour and friendship

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O my crucified Jesu! my only hope and refuge! bathe me in thy Blood, beautifie me with thy Merits, bleſs me with thy Grace: By the tears that iſſued forth of thy Eyes; by the Prayers which came forth of thy Mouth by the Blood which gushed forth of thy Wounds and Heart; by all the pains of thy Body, and pangs of thy Soul; by all the mercies of thy Divinity, and merits of thy Humanity; by all that is dear and near unto thee in Heaven and Earth; cleanse, quiet, cloath, comfort and content my ſick, ſinful, weak, wounded, and wretched ſoul.

In Confession.

THen full of confident Humility, and humble Confidence, caſt your ſelf at the feet of your Ghostly Father: in whose person, you are to conſider two Priests, the one Viſible to whom you ſpeak, the other Inviſible which is Chriſt Jeſus, whose place he represents; wherefore honouring them both, dreading them both, and reverently inclining your head and body to them both, begin your Confession in this manner:

In the name of the Father, and of the Son, and of the Holy Ghost, Benedicite [that is, I beg your bleſſing:] Which bleſſing being received; you begin your Confiteor, either in English or in Latin: Though having before recited it, in the Examination of your Conſcience, it is not neceſſary to repeat it here: or
you

you may do well,) when the want of time and the multitude of other Penitents, require hast) to abridge your Confiteor thus; *I confess unto Almighty God, to all the Saints, and to you my Ghostly Father, that I have exceedingly sinned, in Thought, Word, and Deed; through my Fault, my Fault, my exceeding great Fault.*

Then without impertinent Preambles, say.

I Accuse my self, That since my last Confession, (which was eight days, fifteen days, or a month ago) I have done this, omitted this, &c.

Having declared briefly and clearly, what you could remember; you may thus conclude your Confession: For these and all other my Sins and Imperfections, I am heartily sorry, purpose amendment, humbly beg pardon of God, and Penance and Absolution of you my Ghostly Father: Then bowing down your head and body; proceed with, Therefore I beseech the blessed Virgin Mary, all the Saints, and you my Ghostly Father, to pray unto our Lord God for me.

Whilst your Spiritual Father pronounces your Absolution; produce (either with heart or mouth) some of these short Acts following.

1. Of Sorrow; *O God be merciful to me a sinner:*

2. Of Humility ; Not unto me, Lord ! but
to thy Name be given all praise and glory.

3. Of Love and Confidence ; My God,
and my All : My comfort and my content : my
secure rest and sole refuge ; Remain with me
sweet Jesus, and it is sufficient..

4. Of Spiritual joy and alacrity ; Take
courage my poor, dejected, desolate Soul ! Jesus
is our guide, and we are going to Heaven : what
matters it, whether we get or lose in this World,
have friends or foes, sink or swim, live or die
upon earth ? If Jesus loves us, and we Him, it
is enough. Live the Cross, and my crucified
Redeemer : Adieu world, Farewel Self-love ;
Heaven is my Home, Jesus is my Hope and
Happiness.

Also, At the time of Absolution, Imagine
you feel Christs sacred Blood distilling into
your Soul ; and that you hear those his sweet
words directed unto your ears : Go in peace ;
thy Sins are forgiven thee ; now sin no more,
lest some worse thing befall thee. O words
full of sweetness and comfort !

After Confession.

Retire your self a while. 1. To give God
thanks. 2. To say your Penance 3. To
renew your good purposes and resolutions.
4. To offer up your self and all your acti-
ons, with whatsoever you are and have, to be
here

hereafter employed for your sweet Saviours honour, love and service. 5. To beg of him, (who died on the Cross, with his Eyes full of Tears, Body full of Wounds, and Heart full of Mercy, for the salvation of your Soul:) to supply all defects, which may have occurred in this, or any other your Confessions.

Then ejaculate sweetly some of these Sentences.

Cleanse me, O Lord, from my secret sins, from my vitious customs, inclinations, and affections: and permit me not to participate with others in their offences, nor to be involved in their crimes, by my consent and connivency.

Return, *my Soul*, into thy rest, for thy Lord hath done well for thee!

What have I in heaven? and what would I have on earth? *O my God!* thou art the God of my heart, my part, my portion, and my inheritance for ever.

I desire to be dissolved, and to be with thee, my Lord and Saviour! But *who will free me from the body of this death?*

I would gladly be separated, not only from Sin, and the occasions thereof; but even from this body of Sin which I can bear about me: That so being absolved and dissolved, my departing soul might unspottedly ascend to her eternal rest, in the very Act of this vehement and amorous Contrition.

Yes, my good and gracious Creator ! I would willingly be sequestred from my self and all creatures ; that I might be totally united to thy self, my first beginning, my final end, my hope, my happiness, my All.

It is good for me to stick fast to my Lord, to place my confidence in God my Saviour.

Let others seek other contents ; I and my house will serve thee, our Lord and Maker.

A Prayer after Confession.

O Merciful Redeemer of my Soul ! what praise, love and thanks shall I return to thee, for having made a Bath of thy Blood, & a Garment of thy Grace, to cleanse and cloath my defiled and naked Soul in the Sacrament of Penance ? Let my Body, Soul, and all that is within me, bless thee eternally ; and let Heaven, Earth, and all that is within them, say *Amen. Alleluja.*

Receive, I beseech thee, (O my dear Lord *Jesus* ! by the bowels of thy Mercy, by the breasts of thy Mother, and by the merits of all thy blessed Saints) this my Confession : Let it be pleasing to thy sacred Majesty, and profitable to my own Soul : Let thy infinite sweetness of love, and bitterness of sorrow, supply all its defects : whether it be want of Contrition, or of Integrity, or of Humility, or of Clarity, or of Simplicity, or of a true sense and feeling of my sinneousness,

heynousness, or of a full Resolution of amendment, or any other Circumstance, Negligence, or Error whatsoever.

Forget and forgive all the crimes; ingrati-
tudes, impurities of my life past, and in par-
ticular whatsoever (through my own care-
lessness) may have escap'd my memory,
whatsoever the common Enemy may accuse
me of, at the hour of my death, and whatso-
ever thou (*my dread Judge!*) I maist in the
rigour of thy Justice lay to my charge at the
day of thy dreadful Judgement.

I repent me heartily for *all* that I have
done amiss: I renounce all that is opposite
to thy perfect love and liking: I resolve to
amend all, and to avoid all sinful occasions: I
resign body, soul, all, to do Penance, & make
all possible Satisfaction. And lastly, for thine
own sake, (*sweet Jesu!*) I beseech thee to
pardon all: relying upon thy goodness,
confiding in thy mercy, rejoicing at what
thou art, to wit, so loving, and so worthy of
all love, so good in thy self, so good to all
others & so good to me, the least and worst
of all others.

Let all creatures joyn with my soul, to love,
honour, serve and praise thee, (her glorious
Creator, her gracious Redeemer, her liberal
Sanctifier) this day and for all eternity.

And now (*my Lord Jesu!*) I here again lay

down the whole burthen of my Sins at thy sacred Feet: and take up thy Cross in' exchange: Resolving (by thy gracious assistance) to pass on my lives pilgrimage, in the perpetual practise of Penance, Patience, and Purity; abandoning Body, Soul, Goods, Limbs, Life, all to thy service.

Accept my offer, (*O dear Lord Jesu!*) and admit me henceforth for one of thy meanest Bond-slaves; Let me live and dy in the performance of this my promised duty, obedience, and submission to thy holy Will and Precepts: Let me never more offend thee; but loath and abhor the very name and shadow of Sin more than Death or Hell it self.

Teach me, *O Lord*, how to persevere in thy love, and to correspond to my vocation, with a zealous fervor joyned with prudence and discretion: That serving thee (*my Sovereign Lord and Master!*) during my abode in this prison of Mortality, with fidelity, simplicity, sincerity; I may at the end of my lives course, be received into immortality with security: and that as I here justly sing forth thy Mercies, for having used such sweet and efficacious means to bring my sinking Bark into the safe Haven: so I may there joyfully intone eternal Canticles of thy Divine praises in thy Kingdom of glory
Amen.

¶ 6.

*An easie, and necessary method, of
Examining the Conscience: for the
making of a General Confession.*

*General Advertisements concerning General
Confessions.*

I. **T**He motive, which *obliges* all Christi-
ans, (who are desirous to perform
their Duty, and settle their souls in the state
of Grace) to make a General Confession, is
only this :

When upon just and rational Grounds,
(and not out of an erroneous or scrupulous
Understanding) they doubt of the Validity
of any of their former Confessions; by reason
of some essential Defect, which accom-
panied them.

The essential Defects, are [1.] Want of suf-
ficient power and jurisdiction in the Priest
to whom their Confessions were made : Or,
if he were so ignorant, so deaf, so *drunk*, &c.
as that probably he did not hear the Con-
fessions, or not rightly give the Absolution.
[2.] Want of Contrition in the Penitent,
(or of so much Sorrow, as was absolute-
ly necessary with the Sacrament. :) or

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want

want of a sufficient purpose of amendment. [3.] Want of Integrity in the Confession; when the Penitent wittingly and willingly concealed any mortal Sin. In which cases, it is absolutely necessary to reiterate, not only such Confessions; but all that were made since any such committed Error.

2. As for other motives, (of Devotion and not of Obligation) inducing zealous Christians to make General, or Annual Confessions: they are to be judg'd of, by the prudent Ghostly Father, and his *dictamen* and counsel is therein to be followed.

3. The Penitent therefore, who is desirous to make an exact general Confession: (either as necessitated thereto, by reason of some Essential Defect crept into his former Confessions; or advised thereto by his Ghostly Father:) May do well (for his more orderly proceeding, and to avoid trouble, tediousness and Confusion) to divide his whole life into three or four estates, or stages. The *first*, from the time he had the use of reason, to the time of his first Communion: or, (If he have been brought up in Heresie,) till the time of his Conversion to the Catholick Faith. The *Second*, From that first Communion or Conversion, till the time of his Marriage, or of his entrance into Religion, or of his undertaking such an office,

office, trade, employment, or of his being made Priest, &c. The *third*, From that time, till he made his last exact General Confession. The *fourth*, From that time till this present day.

Where note, That if the Penitent well remembers to have made good and sincere Confessions, till he came to such an Age: or, that about ten or twenty years past, or at such a time, he made an exact General Confession; He is in no sort obliged to begin his Examination of Conscience any higher, than precisely from such time as he doubts of the validity of his Confessions.

4. Having thus divided his life: He must apply himself to consider the Places where he liv'd; the Persons with whom he conversed; and what was the chief part of his charge, office, employment, and business: That so he may finde out (that which is indeed the main matter and greatest difficulty in the making an exact General Confession; to wit,) The number of his sins in their several kinds and species.

5. If he hath been so habituated to some one or more particular sins, as that he daily and customarily committed them: it suffices to declare, that he so long time, for so many years, or months, wallowed therein.

6. If the Custom was not so continual,

nor the Acts so frequent ; It suffices to say, That he was given to such a Sin, for so long a time, during which, he fell each month, or each week so often.

7. Because the frailty of mens Memory is so great, that they can scarcely give in the particular number of their Sins ; It suffices to say, I have fallen into such a Sin so many times, to wit 40. or 50. times, or thereabouts.

8. If one hath been formerly an Heretick, It is sufficient to say, I continued so long in such an Heresie, to wit a *Protestant, Puritan, &c.* resisting Gods Grace and Call, &c. without specifying such other Crimes as are inseparable from heresie, as not having during that time observ'd the Fasts, Feasts, &c. Unless he hath also committed other Crimes, which are against the common laws of nature and Christianity, which must be specified.

9. As for the time which is requisite for the Examination of Conscience, in order to a General Confession ; it must be so much as is sufficient, according to the Judgment of a prudent and discreet man, (the Penitents dexterity being considered.)

10. Let such over-scrupulous Penitents, as torment themselves, & trouble their Ghostly Fathers with long and unnecessary relations of the circumstances of their Sins, rest confi-

dent and assured : That it is (morally speaking) impossible, for the greatest Sinner in the world, to have committed any Crime, which is not either expressed or intimated in this following Catalogue : Let them therefore satisfy themselves to have deliberately and impartially examin'd themselves upon these points) and Confes'd such Sins accordingly, wherein they found themselves culpable; adding briefly such only essential Circumstances, as may alter the species of the crime.

I. Retiring therefore your self into some quiet and convenient place : and taking sufficient time for your Examination; whether it be for the space of 5. or 6. hours together, or at divers interrupted times, and upon several days, (*which is better and less painful,*) having Pen and Paper in readiness, and your *Confessional* open before you.

You are first to place your self in the Divine presence : imploring the assistance of the Holy Ghost, and the prayers of the Blessed Virgin, of your Angel Guardian, and of your particular Patrons, that you may truly know your Sins, and be sincerely sorry for them.

Then you are to represent to your self the infinite greatnesse and goodnesse of your Creator, by you so grievously offended, and the Image of your Crucified Saviour covered

covered with blood and wounds for the love of your ungrateful and ungracious Soul, which hath again crucifi'd him; as oft as she hath committed Mortal Sins : which considerations, must needs touch your heart with a lively Sorrow and Contrition.

12. This done, you are to examin your self, upon each one of the Commandments of God, and of the Church : For to commit a Sin, is no other thing, than to do that, which God or his Church forbids you : or not to do that, which they command you.

But before you begin your Examination upon the Commandments: you shall do well to examin your self in general upon these following Articles ; marking with your Pen, or setting down on your Paper, wherein you shall find your self guilty.

*General Heads, wherupon you are first
to Examine your self.*

1. **H**AVE you incurr'd any Excommunication, or Censure?

2. Have you any Case, reserv'd to the Pope, or to the Church?

3. Have you made Sacrilegious Confessions?

¶ 6. *The first Examination for, &c.* 205

sions? that is, have you through fear, shame, or malice, conceal'd any mortal Sin (or which you conceiv'd to be a mortal Sin) in Confession?

4. How long since did you make such a Confession? how many such Confessions? how oft have you said Mass, communicated, administred, or received Sacraments, being in this condition?

5. Do you still continue in the direct and evident occasions of committing the same Sin? Why have you not quitted them? Will you not now quit them? without which Resolution, you can obtain no Absolution.

6. Are you oblig'd to make Restitution of goods unlawfully taken, kept, stoln, or any way by you unjustly possess'd? or of your Neighbours honour and good name? Have you not made this Restitution, (to which you knew your self obliged) out of covetousness or out of malice, or out of negligence? Are you now resolv'd to do it?

7. Have you wilfully omitted the performance of the Penances, which were enjoyned you by your Ghostly Father, and by you accepted?

Declare these things (as you find your self guilty) at the beginning of your Confession; That your Ghostly Father may know the state of your Soul, understand his own Power and perform his Duty.

The

The Examination upon the ten Commandements.

The first Commandement.

Thou shalt have no other God but me:
*The sins against this first Commandement, are
these.*

BEing come to the age of Discretion ; to have notoriously, and for a long time neglected to learn such things as are necessary to be known by all Christians in order to thir salvation : which are, The Articles of Faith contained in the Creed : the manner of Prayer contained in the *Pateroster* : the Commandements of God and the Church ; and the Sacraments.

1. To be an Heritick: or to have the Will to be one.

2. To disbelieve any article of Faith proposed by the Catholick Church ; as the Intercession of Saints, the Real presence, Purgatory, Indulgences, &c.

3. To doubt and stagger in matters of Faith.

4. To defend pertinaciously any tenent or opinion contrary to the Catholick doctrine.

5. To

5. To dispute rashly against the verities of Faith; or question the Churches power, instituting Fasts, Feasts, &c.

6. To give any exteriour signes of your approbation of Infidelity, or Heresie.

7. Not to defend the Truth, and the Catholick Cause, out of cowardise, tepidity, negligence; when you are bound to do it, in respect of Gods honour, and your neighbours good.

8. To mock at matters of Faith, at the Ceremonies of the Church, at Processions, and other sacred things.

9. To omit any duty, necessarily belonging to a Christian; out of shame, for fear of some temporal damage, or to conceal your being a Catholick when bound to profess it.

10. Not to be careful in resisting all temptations and suggestions of Atheism, Heresie, &c.

11. To hear the Sermons, assist at the Ceremonies, or any other religious Exercise of Hereticks.

12. To read or retain Heretical Books without licence, knowing it a thing forbidden.

13. To have been negligent, in teaching & instructing such as are under your express charge, in things necessary for their salvation.

14. To make use of Magick, Spells, Witchcraft, Enchantments: Or to consult such persons

persons: or to give credit to their sciences, or sayings.

15. To receive Characters: or to give charms, powders, potions, &c. for evil ends.

16. To use superstitious prayers, words, figures, ceremonies: against the sense, intention and Laws of the Church, for the procuring of your own or others health.

17. To wear, or counsel others to wear certain Papers, or superstitious Scroles about you, for the cure of Agues, or any other Diseases.

18. To calculate your Nativity, seek to know your Fortune, &c. by superstitious means.

19. To give credit to Dreams, Fancies, the crossing of your way by such Beasts, or the singing, or flight of such Birds.

20. To tempt God, by having too much confidence and presumption of his Mercy: taking thence an occasion to sin more freely.

21. To defer your conversion, Confession, correction of life and manners, upon the same presumption of Gods goodness. To have willingly consented to certain thoughts of disdain, and murmuring against the divine Providence; as for sending Afflictions; for hindring the execution of your passions; for forbidding of pleasures.

22. To

22. To despair of Gods Mercy; and to have no hope of obtaining pardon for your sins.

23. To murmur against God, or his divine Providence.

24. To persecute, injure, scorn, deride devout, holy, religious persons; and to undervalue their ways and exercises of piety.

25. To have totally neglected all Prayers, and thoughts of God, Morning and Evening, &c.

26. To use cursing or blasphemous words against God, his Saints or sacred things.

27. To dissuade any one from any virtuous action; as the hearing of Mass, the entering into Religion, the saying of his Prayers, &c.

2. Com. *Thou shalt not take the Name of GOD in vain.*

1. **T**O swear vainly, and without necessity, or out of custom: and what oaths.

2. To swear falsely; whether in jest, or seriously, or to the prejudice of another. To tell a lye, which brings any notable damage to another, is a mortal sin, with obligation to repair the damage thereupon ensuing.

Note

Note, That to Swear vainly, is to Swear when there is no occasion, which is a great Sin, though it be in a matter of truth: but to Swear falsely, is to Swear and Lye both together.

3. To swear, you will do what you intend not; or if you intended it, you perform'd it not, it being a thing lawful.

4. To be perjurd, or swear falsely in Judgment; or to cause another to be perjurd: or being juridicially interrogated, to answer falsely, or contrary to the intention of the question; and what damage hapned thereupon to a third person?

5. To swear by way of imprecation or cursing, as the Devil take me, Let me never see God, God damn me, confound me, &c.

6. To swear, you will commit such a sin; whet her it be *venial* or *mortal*. And to commit it for your Oaths sake, is a double crime.

7. To break your lawful Oath, or cause others to break their Oaths.

8. To take pleasure in hearing others to swear, curse, blaspheme, or provoking them to it, by contradicting, urging, angring them.

9. Not to reprehend swearers and blasphemers, when you ought, or might do it.

10. To discover what you promis'd, and swore to conceal: what prejudice thereupon?

11. To blaspheme the name of God; in your.

your heart, or by your mouth; in your choler, or being calm and serious.

12. To call the Devil to your help; in cold blood, or in the heat of passion.

13. Not to perform your lawfully and advisedly made vows, to do things that are good: or not to perform them in time and place. What Vows? How long since you made them?

14. To fail in the accomplishment of that, into which your Vow was changed.

15. To make a Vow without intention to fulfil it.

16. To make a Vow to do an evil thing, or not to do a good thing; or to do a good thing for an evil end.

17. To contemn, undervalue, jeer at the Vows of Religious persons.

18. To dissuade or hinder others from keeping their just and lawful Vows.

3. Com. *Thou shalt keep holy the Sabbath-day.*

1. **T**O do any servile and unnecessary work upon Sundaies and Holy days, for the space of one whole hour.

2. To do any action of gain, as merchandizing, buying and selling, in any notable manner and matter upon Sundays: for upon

upon many Holy-days, after the hearing of Mass and Vespers, it is by the common practise of the Church permitted and allowed.

3. To command any servants, or to hire others to work (notably) upon such days without urgent necessity.

4. To employ Sundays and Holidays, in Gaming, Pastimes, Drinking, Dancing excessively.

5. To omit the hearing of a whole Mass upon Sundays and Holydays, without any lawful cause: or hindring others, by employing them in other business: or not permitting, not advertising, or not commanding your Servants and Domesticks to hear Mass.

6. To be voluntarily distracted, (and for a notable time of the Mass) upon such days.

7. To assist at Mass with little or no respect, piety, devotion, edification; to scandalize others by your laughter, immodesty, talking, impertinent tricks or carriage.

8. To cause Taylers, Shoemakers, or other workmen, to labour in their trades upon Sunday-mornings, or other Holy-days; rather to satisfy your vanity, than for pure necessity.

9. To murmur at the length of Mass; and testify your impatience, by some outward sign.

4. *Com. Thou shalt honour thy Father and Mother,*

1. **T**O hate your Parents, to be angry with them, to anger and irritate them, to contristate and trouble them, to deride and mock them.

2. To curse them in heart or words, or strike them.

3. To murmur at them, with them dead,
 &c.

4. To disobey them in matters of importance. To marry or betroath oneself, without their consent, and contrary to their liking.

5. To speak of them or to them with disdain.

6. To scorn their advice and counsel.

7. To censure their actions and proceedings: or speak ill of them to others.

8. To nourish an aversion against them, or against your brethren, sisters, near kindred.

9. To neglect them in their necessities, not to assist them in their old age; nor to acknowledg them, because poor, &c.

10. To study revenge against them for correcting and chastising you, or actually to strike them, or revenge your self upon them.

11. Not to execute their Testament punctually after their death.

12. To sow discord in the family, amongst your Brethren, Sisters, &c.

13. Not

13. Not to respect and honour your spiritual parents, to wit, your Ecclesiastical Superiors, your Ghostly Father, &c.

14. To speak ill of them, scorn them, affront them, abuse them, censure them, &c.

15. Not to obey them, nor follow their Counsel, &c.

16. Not to pay them their due debts, cheat them, &c.

5 Com. Thou shalt not kill.

1. **T**O hate others, with a desire to revenge your self, or have actually reveng'd your self.

2. To wish your Neighbours death, damnation, misery, or any temporal or spiritual mischief, or to curse them, or any creatures; with a desire the effect might follow.

3. To kill any one, either in effect or in will; by weapon, by witchcraft, by poyson, &c.

4. To beat, strike, hurt any one, lightly or notoriously, in anger or by accident, maliciously or passionately, &c.

5. To give counsel, or any way to contribute to the miscarriage or aborsment of a woman with child, or to the destruction of her child after it is born.

6. To refuse to salute your neighbour out of hatred, or aversion.

7. To refuse to be reconcil'd with your enemy

enemy, saying, I will never pardon him,
&c.

8. To refuse the giving of Alms to the poor in their greatest necessity.

9. Not to correct your Children, Subjects, or any one whomsoever; when you might conveniently do it: foreseeing that they would sin mortally, and that you might prevent it.

10. To neglect the instructing of Children, and such as are under your charge in things necessary to Salvation.

11. To give ill example to Children and others, whereby they may be probably induced to imitate your vices.

12. To command Children or Servants to do any thing which is a Mortal sin; or not to hinder them, when you may and can.

13. To strike them outrageously; or not to correct them discreetly upon just occasions.

14. To challenge another, or receive a Challenge, or fight a Duel, or be a Second to them that fight, or be a Counsellor, Abetter, or any way an encourager therein, and not striving seriously to hinder it.

15. To strike your self, pull your beard, tear your hair, &c. in passion and rage.

16. To

16. To rejoyce at any evil, or misfortune of your Neighbour: or to be sorry for his prosperity.

17. To sow discord and dissention amongst others. To desire your own or others death; out of impatience or despair.

18. To assist, receive into your house, give counsel and advice to murtherers.

19. To strike any one in the Church, so as to draw blood.

20. To curse any one living or dead, &c.

6. Com. *Thou shalt not commit Adultery.*

1. **T**O entertain dishonest thoughts, with pleasure, deliberation, content. To have employed one or more persons for the bringing about lascivious designs, as to deliver letters, carry messages, be solicitors for you, &c. How many complices?

2. To take pleasure in dishonest objects, represented to your eyes or imagination: what object, what person, what thoughts?

To speak or hear (with content) uncivil words: and speaking them to your self or others, to give your self more pleasure thereby.

4. To read, or hear others read, lascivious

vious Books, to sing or hear unchast Songs, with carnal pleasure, and motion.

5. To fix your eyes upon any object exciting to lust; as upon the unclean parts of brute beasts, upon them in their action of generation, upon naked Pictures or Statues; or also over-earnestly to behold womens countenances, gestures, &c. Whether by surprise out of curiosity, or with sensuality?

6. To commit the Act it self of Carnality; whether with a married, or single person, with a kinswoman, common Woman, &c.

7. To touch your self, or others, to behold your own nakedness, or that of others, to the end to excite your self to some notable impurity.

8. To give presents to women to entice them to lewdness, &c.

9. To use Painting, Patches, Perfumes, Dressings, &c. or to sing, dance, or do any thing, out of an intention to draw others to sin.

10. To take pleasure in unchast dreams, and not to disavow them, when you are awak'd, but to entertain them, &c.

11. To repair to places of dishonesty, with a design and desire to do wickedly.

12. To exhort and counsel others to go to such places, to the end to deprave them, to direct them to such places or houses of dishonesty.

L

13. To

13. To boast and brag of your carnality, before others, To play the Pander, or solicit for another.

14. To give or receive lascivious kisses, &c.

15. To discover your nakedness, as your Breast, Bosom, Legs, &c. more or less, for some evil or dishonest end.

16. To put your self voluntarily into the evident danger of committing this filthy sin, by keeping company with such people with whom you formerly offended, visiting such places where you have fallen; and having not yet sufficient strength, courage and resolution to resist their assault and temptations.

17. To desire to commit it, though sometimes you miss'd the opportunity.

18. To have caused pollution in your self, or others, Men or Women.

19. To have touched or beheld the unclean parts of young Children, to excite pleasure in your self.

20. To eat such meats, or take such drinks, as are said to provoke lust, and enable to the act of Carnality.

21. To commit any act of brutality, bestiality, against Nature, beyond the Ordinary, &c.

22. To force any one, or use violence, which is a Rape or Ravishment.

Note 1. In all these sins of carnality, The penitent

penitent must remember to declare the condition of the persons, Who, and with whom he offended: For if it be a Priest, Religious, or one that hath Vow'd Chastity, it is Sacrilege: If nearly allied in Kindred, (and he must declare in what degree) it is Incest. If a Virgin, or unmarried, it is Fornication: If married, it is Adultery: If the Sin was committed in a Sacred place, it is also Sacrilege.

Note Secondly, In the Confession and expression of these uncleannesses, the Penitent is not bound to mention all the particular actions of immodesty: as for example, If he have been excessive in this sin; It suffices to say, I have committed the Act of Fornication, Adultery, &c. so many times: In which I gave my self over to all sorts of uncleanness, bestialty, brutality; doing all that might any way satisfy my fancie, lust sensuality, &c.

7. Com. Thou shalt not steal.

1. **TO** steal any thing whatsoever privately, or to take any thing unjustly by violence, or by rapine and extortion. How much, how often, from whom? Is it a sacred thing?

2. To have endamag'd any one notoriously.

L 2

3. To

3. To retain and keep the Goods of others, against their will.

4. To refuse the making of Restitution to others, of such things as belong to them, being able to do it, and knowing to whom they belong.

5. To lose out of carelesness, and negligence, what you undertook to keep for others. How, and how much? for you are bound to make restitution,

6. To deceive others in buying, selling, borrowing.

7. To buy stoln goods, wittingly, or doubting them to be such: Or to buy of such persons as were uncapable to sell, as Children, Servants, &c.

8. To put money to use, and make unlawful contracts, &c. in point of Usury.

9. To be slack in the payment of your debts, and dues, to the trouble, or damage of others.

10. To keep back the wages of servants or workmen; or not to pay it, when due and demanded.

11. To begin unjust Suits, and Processes of Law, thereby to trouble, perplex, undoe your Neighbour; or to forge any Deed, or foist any falshood into your Law-suits, &c.

12. To cause others to pay twice the same

same debt, by tricks, or for want of their cancelling the deeds, &c.

13. To provoke another to steal, or to conceal the theft of another. To commit many small thefts, joyning them in the intention, though not in the action.

14. To put away false money, knowing it to be false, for good.

15. To make false, unjust, deceitful contracts, instruments, acts, &c.

16. To give any Judgment, Sentence or Verdict for favour, affection, gain, against equity.

17. To pursue a cause spitefully, after you know it to be unjust.

18. To harbour Theeves, or receive stolen goods.

19. Not to restore, such things as you finde, to their true and known owners.

20. To lose notable sums at play.

21. To consume your means, (above your condition and ability) in gay Cloaths, useless toys, Taverns, diet, &c. to the prejudice of your family.

22. To cheat and deceive others in gaming.

23. To wrong your Neighbour by your cattle, &c.

24. Not to do your work faithfully, nor to deserve your pay, or wages.

8 Com. Thou shalt not bear false witness
against thy Neighbour.

1. **T**O bear false witness against any one, in judgment, or out of it, how often, what prejudice?

2. To suborn false witnesses against your adversaries.

3. To accuse others falsely out of envy, hatred, &c.

4. To detract from anothers honour, fame; in things false, or true, open or secret.

5. To give a willing ear to detraction, to encourage others therein, to give occasion thereunto.

6. To rejoyce, when you have heard your enemy ill spoken of.

7. To tell lyes, to the prejudice of others, or for pleasure, or for van-glory, or out of custom.

8. To perswade or counsel others to lye.

9. To excuse your faults, and cover them with falsehoods.

10. To compass Libels, Satyrical Songs, defaming Letters; or to read, sing, print, or to disperse, or not strive to suppress such calumnies.

11. To judge rashly of others, and to speak or declare your judgment, in matters of mortal sin, or not.

12. To

12. To suspect others rashly and without grounds.

13. To interpret others actions, words, proceedings, in an ill sense.

14. To betray your friends or Neighbours secrets to his adversary. Is it a notable secret, prejudicial? &c.

15. To make no conscience of keeping your promise.

16. To open and read the letters of others.

17. To permit invalid marriages to pass, when you know it, and might hinder them.

18. To brag, you have committed such a sin with another, whether truly or falsely, to defame that person.

9. Com. *Thou shalt not covet thy Neighbours Wife.*

1. **T**O have unlawful desires to enjoy any married woman carnally: Did this desire appear by any exterior sign? did you formally assent to it?

2. To fancy another woman in the Act of marriage with your own wife.

3. To inveigle another mans wife with presents, visits, letters, &c.

4. To consent to the carnal Act, though not done: or to consent to the sole delight.

5. To endeavour to make her disgusted and distasted with her own husband, out of some bad design: Or to speak ill of him, mock at him, &c. to make him contemptible to his wife.

10. Com. *Thou shalt not covet thy Neighbours Goods.*

1. **T**O desire any ones goods, means, fortunes, lands, cattle, moveables, or immoveables, to his prejudice.

2. To wish any ones ruine, that you might gain thereby, or buy something belonging unto him more easily, or for any other sinister or covetous end.

3. Did this your desire appear exteriourly?

4. To desire your Neighbours vertue, piety, Devotion, to the end he might be less, and you more esteemed.

Then

*Then let him Examine himself upon the
six Precepts of the Church, which are*

1. To keep the Holy-days appointed,
by hearing of Mass, and forbearing to
Work.

2. To keep Abstinence, and to fast upon
such days as are appointed.

3. To Confess your Sins once in the
year, to your Pastor.

4. To Communicate at Easter.

5. To pay Tythes to your Pastors.

6. Not to marry at certain times, nor
within certain degrees of Kindred.

*Afterwards upon the seven deadly Sins:
which are, Pride, Covetousness, Envy,
Luxury, Gluttony, Sloath, Anger.*

*Moreover upon the three Powers of the Soul,
which are, the Memory, the Understanding, the
Will.*

*And upon the Five Senses of the Body,
to wit, the Sight, the Hearing, the Taste,
the Smell, the Touch.*

*Also upon the Sins, which you may commit in
the person of another; which are commonly re-
duced to Nine; and are comprehended in these
Latine Verses,*

*Iussio, Consilium, Consensus Palpo, Recursus,
Participans, Mutus, Non obstands, Non manifestans.*

That is, 1. *By Command.* 2. *By Counsel.*
 3. *By Consent.* 4. *By Flattery, Praise, or*
Adulation. 5. *By Defence, or Protection.*
 6. *By Participation.* 7. *By Silence.* 8. *By*
not hindring. 9. *By not manifesting.*

Then reflect upon the Six Circumstances,
which aggravate or diminish the grievousness
of the Sin.

1. **T**he *Place*: Whether it was sacred or profane.

2. The *Time*: Whether Sunday, Holy-day, or Working-day.

3. The *Person*: Whether a Church-man, or a Secular, Married or Single.

4. The *Commission*: Whether Superior, equal, inferiour.

5. The *Company*: Whether with Parents, Kindred, one, many.

6. The *End*: with what intention you did it.

These Circumstances sometimes make that a Mortal Sin, which of its own nature is only Venial. As if you take away a small thing from another, to the end he should blaspheme God. Sometimes they change the Species of the Sins: as Theft committed in the Church is Sacriledg. Sometimes they multiply the Sins: as to eat flesh upon a Friday in Lent. Sometimes they bring an Excom-

Excommunication upon you, besides the Sin; as to strike a Priest. Sometimes they exceedingly Aggravate the Sin; as to be forsworn upon a Sunday: or, For a Priest to be forsworn, &c.

Besides these General Heads of Sins, before specified, Priests and Religious Persons are to examine themselves upon such things as concern their particular Vocation and Obligation.

Also Merchants, Shop keepers, Artificers, and Tradesmen are to examine their Consciences upon the particular crimes, which belong to their respective Callings, As for example;

1. **T**o Sell or Buy, with false Weights, false Measures, &c.

2. Having sold any Wares, to foist in one for another; Or to deliver out that to the Buyer, which is of less worth and value.

3. To Sell much over, or Buy much under the just price of the things bought or sold; by reason of the Buyers or Sellers ignorance, or necessity, or confidence.

4. To make a Monopoly with your fellow Merchants; or to Buy up all sorts of such or such Wares; that you may afterwards sell them at your own rates.

5. To sell falsified Wares: as to sell that
cloth

cloath for a scarlet, which you know is not; or the like.

6. To sell any Wares, Drugs, or other things, which you know (or probably doubt) will be employed to an evil use: Especially poysonous drugs, or any death-instruments.

7. To envie those of your own Trade, Employment, Condition; To undervalue their Persons, or Merchandise, to draw Customers from them.

8. Not to work faithfully, but to make sleight and deceitful ware, and selling them for good, &c.

After your General Confession.

1. **H**AVING examin'd your Conscience impartially upon these particulars, with a reasonable and (morally) sufficient diligence: And having made your Confession *sincerely*, and *bona fide*, (according to your memory and understanding) of all such mortal crimes, whereof you found your self guilty, or which you were doubtful to have committed: (For you are not bound, neither indeed ought you to confess Venial Sins, in your General Confessions, to avoid prolixity and tediousness:)

You are not to reflect any more upon your past sins: (except only by way of a general detestation of them all:) but to perswade your

your self (as it is most certain), that they are all pardon'd & remitted by the Sacramental absolution which you have now receiv'd.

2. And if any thing occurs to your memory, as not truly confess'd, or not fully express'd: Resist it, and rest satisfied in this Consideration (before specified, and here repeated) That it is almost impossible, that any such sin was not sufficiently comprehended, confessed, and by you expressed; since you willingly omitted nothing of moment, of all the sins here before mentioned.

3. Scrupulous Penitents are not bound to make a new Confession, (after this General one) of any sin whatsoever; unless they can positively swear, that they committed it, and that they did not Confess it.

4. And every Penitent, ought to submit his judgement, (in this point of Confessing again, or not Confessing) to the dictamen of his Ghostly Father, (supposing he is one generally held to be sufficiently discreet, learned, and experienc'd.) For in this case to believe and obey him, is an act both of Christian virtue and prudence; and 'tis impossible, that God (who is goodness it self, and who hath said, He that hears you, hears me,) should damn any one for such an omission.

5. He must therefore confidently permit himself and the care of his Salvation to his

good God and his discreet Ghostly Father, having perform'd on his own part all that he conceiv'd necessary.

An Act of Contrition, to be made before and after your General Confession.

O My Sovereign Creator, and sweet Redeemer! Humbly prostrate at the feet of thy dread Majesty; I acknowledg the Multitude and Greatness of the Crimes, which I have committed against thy Divine goodness. I acknowledg them, (*O my gracious Lord God!*) with all possible shame & confusion; and I abhor them, with as much sense of Sorrow, as my Heart is capable of. Yes, (*my good God!*) It most heartily grieves me to have so heinously offended thee: Not only by reason of the Benefits which I have receiv'd from thy bountie, and abus'd by my ingratitude; though I have just cause to be exceedingly afflicted upon this consideration: Nor for having forfeited my right and title to Heaven and eternal felicity, though I make my earnest suit to thy Throne of Mercy, that it may be again restored unto me: Nor for having deserved Hell, and eternal punishments; though I conjure thy paternal Clemency to deliver me from it: But principally, and (as near as I can) only because my Crimes are displeasing

pleasing, opposite, and offensive to thy infinitely amiable Goodness; which meerly for its own sake, ought to be most sincerely, affectionately, and gratefully honoured, and obeyed by all thy creatures, although they could neither hope for any Recompence, nor should dread any Punishment.

In testimony of this my true sorrow, I here protest in thy presence, (*O my God!*) that were all the felicities of Heaven annihilated, and the fires of Hell extinguished; so that there were no other good expected by serving thee than the sole rendring of my due love, gratitude and obedience; nor any other evil incurr'd by not serving thee, than the sole depriving thee of thy due Honour: I would (and do even at this very instant) begin to love, honour, and serve thy Sacred Majesty, with as much fidelity as my former excesses, have had disloyalty.

Give me pardon (*O merciful Maker!*) for my past Sins and Impieties; and grace to amend for the future: And though I am most unworthy to have my Prayers heard, or my Petition granted; because I am so enormous an offender: yet (*O merciful Father!*) look upon thy meek Son Jesus, whose precious Blood I present unto thee; And beg for his dear sake, that thou wilt be propitious to me, a wretched Sinner.



7.

Eight Exercises, transferr'd hither out of our Spiritual Conquest: to the end that such Fundamental prattises of sublime and solid Piety may be always ready at hand for the daily use of devout Christians, both before and after Communion: and in which they may also (according to each ones fervor and opportunity) very profitably employ themselves, after their Morning Exercise (as it were) in the way of a Canonical Office; for which reason, they are distinguished, (like the precedent Exercises of Christian Vertues, which may be practised in the same manner) into Seven Points, correspondent to the Seven Hours of the Church-Service.

The First Exercise,

Which is the Ground work of all Prayer and Introversion; and which alone (being performed with requisite diligence, discretion and perseverance,) will speedily and infallibly afford unspeakable Comfort and Spiritual Profit to the pious Practicer thereof: As being indeed the end of all other external Exercises, and the short, sure, simple, and Regia via, leading to a Devout and Divine life.

This

THis Exercise consists of Three parts in general, and Nine points in particular.

1. { 1. An affective and lively apprehension of Gods presence.
Preparation { 2. A cordial and profound act of
of three { humility.
acts. { 3. A pure intention to please and
praise God only.

2. { 1. Our Wounds, both internal and
Consideration { external.
of { 2. Our Wants, which are many in
every degree.
3. Our Wishes, and humble desires.

3. { 1. Contrition for our Sins.
Conclusion { 2. Resignation in our wants.
also of three { 3. Complacence in God, and
acts. { Confidence in his Goodness.

A practical description of this Exercise.

The first part is Preparation, of three Acts.

1. A lively apprehension of Gods presence, not only in all places, and in all creatures, by his Power and Essence; but in our Souls by his Mercy, Love, Care, and Providence.

O My Soul! Where are we? who sees us? What is he that is with us, and within us? By whose light we see, by whose fire we burn, and by whose love we live?
Live,

Live, my most glorious and gracious Lord! in whose presence I kneel, in whose arms I rest, and after whose love I breath: O that thou wert as dear to my soul as thou art near it! Alas, why doth she not care as much for her God, as he doth for her good? Why do I not love thy presence, (*O my amiable Lord!*) since thou art present by love?

Thou art my *Father*, my *Physician*, and my *Food*, hear me, heal me, help me: I am wicked, I am wounded, I am wretched: Out of thee there is no place of rest; without thee there is no hope of happiness; remain therefore with me; and reign within me; Let me be thine, all thine, ever thine.

2. *Profound and cordial Humility, acknowledging unsainedly before God and his Angels, our wickedness, weakness, and wretchedness; what we are, and what we deserve; and so resting quiet in the Center of our own Nothing.*

O My Soul! What have we been? What are we? What have we? What can we do? What do we deserve? What do we desire? What hath our loving Father and liberal Lord, that he hath not given us? What have we, proud and prodigal Children, that we have not received from his merciful hand and heart? What have we

we received, that we have not abused by *self-love or self-delight*?

O sweet *Jesu*! Give tears to my eyes, words to my tongue, sighs to my heart, and love to my spirit; for I need them all to deplore my misery, and implore thy mercy; to admire thy beauty, and adore thy bounty; to sigh after thee, and suffer for thee: What I have been, it grieves me to remember; What I am, after so many signal benefits on thy part, and serious promises on mine, I am ashamed to think; What I deserve I am afraid to call to mind; What I desire I am ignorant how to ask. Lord, for thy Mercies sake, for thy Mothers sake; by thy Bowels of mercy, and her Breasts of meekness; by all that thou hast suffer'd for me, and for for thee; by all that is dear to thee in Heaven and Earth; Forget and forgive what I have been, my past folly and wickedness; Pity and protect what I am, my present frailty and weakness: Be satisfi'd for what I deserve; supply what I desire; and be mind-full of me in life and death.

How much, (O my God!) do I wish to leave all, and lose my self to find thee? to humble my self to please thee? and to hate my self, to love thee? But these hard and high matters I dare scarcely promise; how then and when shall I practise them? Yet
without

236 I. Exercise. *The Ground-work*

without thee, (*O Sacred Humility!*) there is no solid center to rest in, no true sweetness to take gust in: therefore (*O my God!*) I come to thy *School* to learn this necessary *Lesson*; teach me, touch me, wound me, and win me unto thy self.

3. *Pure intention, to please and praise God only: to be all his, ever his, in what manner and measure he best liketh, both in this Prayer, and all things whatsoever.*

BEhold therefore, (*O my Lord*) how out of pure *Obedience* to thy Will, and confidence in thy Mercy, I now approach to please and praise thy divine Majesty: Not to receive great matters from thee, for I am unworthy; nor to conceive great matters of thee, for I am incapable; but to leave all for thee, to be *humble of heart* beyond all, and to love thee more than all: this is conform both to my Condition and Obligation. I come to Prayer, (*O my only Lord and love!*) not to have much, but to give up all, to be thine, all thine, ever thine, in life and death, for time and eternity, as thy self best pleaseth; I come (*O my center and sweetness!*) to seek thee and sigh after thee; yet I am content neither to find thee nor feel thee, but only to see thee *by faith*, and to suffer for thee *with fidelity*. I am satisfied and content

tent that thou art so good, great, glorious, rich and happy in thy self: and I am confident that thou in thy good time wilt make me *rich* in thy *mercy*, and *happy* in thy *love*; for in this *Pilgrimage* I desire no other *happiness* than true *humility*, nor greater *riches* than naked *Charity*.

The second part is Consideration; shewing three things, first to our selves, and then to our Sovereign Lord and Maker.

1. *Our Wounds both internal and external: so wit, our Sins, Ingratitudes, Daily failings, strong Passions, &c.*

AH! my sick and sinful soul! How weak and Wounded are we in every degree, in all parts, in each member of body, and faculty of mind? 1. All is out of order, all is pride and self-love: how *impenitent* are we in sorrowing? how *impatient* in suffering? how *unconstant* in persevering? and yet how importunate in sinning? 2. *My Understanding* is blind to good, clear-sighted to evil; *My Will* is perverse, peevish, cold, sensual; *My Memory* is weak, full of idle images, subject to distractions. 3. *My Affections* are vain, my *Passions* violent, my *Inclinations* vitious. 4. *My Faith* is little,

little, my Hope less, my Charity least of all. 5. So forward to *extroversiō* and dissolution, so backward to *introversiō* and compunction, so full of imperfections, and immortifications. 6. So little confidence in my Saviours mercy, so little patience in my misery, and almost no performance of my good purposes. 7. So curious to censure others, so careless to keep my self and curb my own senses. Finally, all is self-love, self-will, self-conceit, self-seeking, pride, propriety, partiality; which are my daily and dangerous diseases.

O *Father of Mercies, and only Physician of my Soul!* Thou art Almighty, and All-bounty; these are my wounds and impurities, and if thou wilt, thou canst both cure and cleanse me; and if thou wilt not, I will remain content as I am: I am willing to continue weak, so I be not wicked; to be wearied and wounded, so I be not utterly tired, overturned, defeated, & lose the victory: Cut, kill, crucifie, O Lord, only spare me for eternity.

2. *Our Wants:* for we are not only needy, but naked; not only poor, but beggars; who neither know how to deserve an alms, nor how to desire it.

O *My poor Soul!* What do we want? nay what do we not want? 1. True light,

light, true liberty, true love, true life. 2. A settled attention, a simple intention, a serious introversion, a sincere conversion. 3. Humility of heart, conformity of will, purity of soul, indifferency of spirit. 4. Wisdom to know Gods Will, strength to execute it, patience to persevere in it. 5. Resolution to suffer for our Saviour, devotion to sigh after him, diligence to find him, constancy to remain with him. 6. Courage to endure all, Faith to forgo all, Hope to expect all, Charity to give all, and Confidence to gain all. Finally, we want all we should have, Yet our loving Lord is ready to bestow on us all that he hath.

O my God and all! Thou art all that I want; give me thy self, and all my wants and wishes will be at an end. Thou art all my safety and my only security, all my refuge and my only center: until I can return unto thee, or wholly turn into thee, let thy *Cross* be my *Purgatory*, and thy *Will* my *Paradise*, for other heaven upon earth I can never hope to find: Until then, I must be content to sweat and sigh under the burden of this mortal life; to sit like *Job* upon a dunghil, forlorn and forsaken by all, full of sores and sorrows; to remain a perpetual and pitiful patient, scarcely feeling patience in my self, and finding no compassion in others.

3. *Our Wishes and desires. What can a wounded wretch wish, but to be cared for and cured? What can a naked begger desire, but to be cloathed and comforted with some few rags and crums? What can a blind and cold person ask, but light and love?*

THis, (*O my Sovereign and sweet Lord!*) is the sum and substance of all my wishes and requests. O that I could go out of my self, and get into thee! O that I were dissolv'd from my loathed body, to the end I might dilate my heart in thy love, contemplate thy divine face in perfect liberty, and please and praise thee eternally! for in this *prison of flesh and vale of tears*, I faint under the weight of temptations, I fall under the burden of my troubles, and I continually fail in the prosecution of my pious purposes.

Oh! that thy *Will* did so rule me, and reign over me, that it were a torment to decline never so little from it! O that thy *Love* did so freely and fully possess my heart, that there were no room at all remaining for any bastard or base love of things created!

Good Jesu! how truly happy and holy should I be, if I could clearly behold my own *nothing*, in thy *All*; If I could embrace *crosses* as *Crowns*, and swallow down all contempts and confusions, as milk and hony! O when shall

shall I be so elevated in spirit above my self, by extasie of love, as to be able and willing to humble my self under all creatures without repugnancy!

Alas! Shall I never be content to forsake all, and be forsaken by all? Yea, having lost and left *all* for *One*, to be left by that *One*, who is my *All*? and so remain quiet in my own *nothing*. How long shall I lie wallowing in flesh and blood! how long shall I delay, and dally in false loves? How long shall I sigh, and not enjoy! Seek, and not find; live, and not love?

Come, my Lord, and Love! Lord Jesu, come quickly; Let the fire of thy sweet love so consume in me all dross of *self-love*, and so transform my spirit into thee, that I may take all from thee *indifferently*, give all to thee *liberally*, and rest and repose in thee *eternally*.

Lord! Let me be thine, or nothing; Love, or not live!

The third Part is the Conclusion, which consists also of three Acts.

I. *Contrition, which is a hearty and humble Sorrow for our Sins, Ingratitudes, Disloyalties, Tepidities, &c.*

O My God! How little did I love thee when I so carelessly offended thy di-

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vine Majesty? Oh! that I had never sinned mortally, though it had cost me my life immediately! O that I were sure never more to swerve from thy Sacred Will and Commandments! Let me henceforth endure (*dear Jesu!*) a thousand deaths of my body, rather than admit one deadly sin again into my soul! O pity and pardon my past follies and frailties, and prevent me with thy gracious blessings against future failings.

How great (*O Lord*) is my obligation to serve and please thee, were it but for thy favours conferred, thy benefits bestowed, and thy love poured out upon me? and yet, (*ungrateful wretch that I am!*) how poorly have I corresponded!

Oh! that I had so deep a sense of my Sins, that my Heart might break with sorrow? Hide not, (*O Lord!*) thy face from me, shut not up thy Mercy gates against me: for though I have most grievously gone astray, yet I am resolved upon an entire amendment, correction, reformation of my whole man: this *strong Resolution*, (which is thy gracious gift) grounds my hope in thy goodness, emboldens my confidence in thy mercy, and gives me courage and comfort in thy love.

2. *Resignation in all our Wants, Wishes, Desolations and Distresses, to the divine Will and pleasure.*

I Am indifferent, (*O my dear Lord!*) to sickness and health, to light and darkness, to delight and desolation: I am thine (*sweet Jesu!*) put me where thou wilt, do with me as thou wilt, send me what thou wilt! I am content, not only to have nothing, but to be nothing, so thou (*O my Lord!*) be all things unto me! I acknowledg my self unworthy to beg, and less worthy to obtain; and therefore I resign my self still to beg, and yet still to want, even that which I most wish; which is, all Light, all Liberty, all Love, all Comfort, all Content, yea, even all Virtue, Peace & Perfection, so long as it shall please thee! *O Father,* I am thine, ever thine, all thine, body and soul, for time and eternity. *Live Jesus only.*

3. *Complacence and Confidence; the first, that our God is what he is; the next that he will heal our Wounds, supply our Wants, satisfy our Wishes, and turn all to our good.*

I Am glad, (*O my gracious Lord God!*) that thou art so worthy of all love, though I of all others am not worthy to love thee: I am as joyful for what thou art, (*O great God!*) as if all thou hast were all mine, and I will love thee in all I am, and have, as being all thine. Thy *Cross* is my comfort, thy *Will* my wel-fare; and thy *Love* my life: so that if I can but *suffer* for thee, *do thy will, & follow thy love*, I shall do all that is necessary.

I am indeed dry, dark, and desolate; but since it is thy will, I am sure it is my good, & therefore sufficient for me, & satisfactory to thee. I hope thou wilt one day compleat thy own heavenly design in my soul; healing my Wounds, supplying my Wants, fulfilling my desires, and filling my yet empty heart with thy sweet presence and perfect love: In the mean space I will say and sing; *Live Jesus, Live my Lord, my love, my life, my all! whose name be blessed by all, whose will be accomplished in all, whose honour be advanced above all.*

An Advertisement touching the precedent exercise.

1. **W**E must perform it daily, diligently, discreetly, and with great confidence and courage. 2. Yet without propriety, that it may neither hinder the operation of the Holy Ghost within, nor Works of due obligation and obedience without. 3. If in the practise of this Introversion we find dryness, and feel little devotion, we may sometimes fitly resume (in lieu of the second part, or consideration) our wonted exercises, whereto our minds are more addicted: ending the same with the Conclusion here prescribed; being ever duly disposed to follow the holy Spirits invitation to higher matters.

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The Second Exercise.

*Of the knowledg of God, and Confidence
in Him.*

I. *Our Chief Happiness consists in knowing
God.*

TO know thee, (O divine Fountain of goodness) is to be truly happy; and yet none can know thee (O boundless and bottomless Sea of all-perfection!) but through thy own manifestation and mercy: Vouchsafe therefore, I beseech thee, (O most loving and liberal Lord!) to enter into this poor and empty heart of thy meanest servant, to inform my ignorant soul, with a glimpse of this necessary Science, and to enflame my cold affection with a small spark of thy holy love.

O Omnipotent Creator of Heaven and Earth! both which thou fillest with thy greatness & glory: O God of infinite power, excellent wisdom, unmeasurable goodness, and incomprehensible Love! my soul thirsts after thee, the essential source of all felicity; my heart seeks thee, the proper place of its repose, it sighs to thee, the natural center of all its hope and happiness. In thy blessed

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mind (*O my God!*) it first rested in its eternal possibility and similitude; thither it must again return, and there it must either rest eternally, or perish for evermore: O let it now find thee, that it may ever love thee.

2. *Extasies, Admirations, and Adorations of the Divinity.*

O Lord, most good, glorious, and gracious; most blessed and bountiful; most high and holy; most excellent and ineffable; What words or thoughts can express thy purity and perfection? Let me *know* thee, O amiable *life* of my soul! Let me *see* thee, O true *light* of my eyes! Let me *seek* thee, O only *solace* of my spirit! Let me *find* thee, O desired of my heart! Let me *embrace* thee, O my heavenly *Sponsel*! Let me *possess* thee, O Sovereign *sweetness*, and full *satiety* of all my inward and outward senses. O that my heart could alwaies think on thee, my Will ever *love* thee, my mind still *remember* thee, my understanding continually *conceive* thee, my reason perpetually *adhere* to thee, and my whole man incessantly *praise* thee! O hide not thy face from me, my joy, my light, and my life! If I may not see thee and live, O let me die that I may see thee; I desire to die here,
and

and be dissolved; that I may see thee, know thee, come to thee, live with thee, and love thee eternally.

O ever blessed and glorious Divinity, O Father, who of thine own substance, bringest forth an ineffable goodness, coequal, consubstantial, and coeternal with thy self, which is thy Son: O Father and Son, who loving each other with infinite charity and content, are united together in one Holy Ghost, equally and unspeakably proceeding from you both! I admire you, adore you, and worship you with all the powers of my body and soul.

3. *An absolute Oblation of all to the Divine Majesty.*

O Sacred Deity! O Tri-unity, and Unitrinity! O Father, Son and Holy Ghost! Holy, holy, holy Lord God of Hosts, who wert, art, and shalt be for ever Almighty; I thy poor creature, prostrate before the Throne of thy divine Majesty, from the *abyss* of my own nothing, invoke, adore and acknowledge thee the *abyss* of all perfections: I present thee with all thy own gifts, goods and excellencies, which thou hast plentifully poured out upon all thy creatures: I offer up to thy praise, the affections of Angels and Men:

the properties of the Elements ; the beauty and motion of the whole Universe, and the essence of all being : O that my soul were capable to comprise unitedly all their several affections and perfections ! how joyfully would it employ them in thy praise ? how sweetly would it melt away in thy presence ? *Behold, O my God,* I make an entire Oblation of them all : I acknowledg and adore thee with them all ; and desire to do it, as frequently as I take breath, & as often as there are minutes in time, stars in the firmament, sands in the Ocean, & numbers in all nature.

O my Lord, whose love is the life of my Soul, increase my knowledg of thee, that I may enlarge my love to thee : *Alas !* I love thee not, (*O amiable Lord God !*) because I know thee not : I know thee not, because darkness and sin hath covered and encompassed my understanding : Wherefore, *O bright Light,* who illuminatest all things, expel this darkness from my Soul, drive off those clouds from my Understanding, and draw the curtain from off the face of the abyss of my Mind, that I may see and know thee, and then I shall not choose but love thee.

O my dear Jesu, shew me thy divin Father ; dart a beam of thy heavenly splendor into my dull heart, that I may have some degree of that holy science, which may help
me

me in thy love, make me obedient to thy will, and resolute in thy service.

To know all things of this world, (O Jesu!) and not to know thee, is but ignorance and folly: let me therefore know thy eternal Father, and thy Self whom he hath sent for my Salvation; and it sufficeth me. O give me this knowledg, that I may give thee my love, and I ask no more. Let me be unknowing, ignorant, and a fool in all other things, so I may wisely know thee only, O my God, and my All.

*An humble acknowledgment of Gods high
perfections.*

O King of Glory, I acknowledg thy perfections to be above all knowledg, but that of thy own divine Understanding: I confess that thy height is unreachable, thy goodness unchangeable, thy greatness incomprehensible, thy light inaccessible: And all other thy divine attributes and perfections are so mighty and so many, so good and so glorious, so excellent and so admirable, so worthy and so wonderful, that were all the Power and Prerogatives, all the vertue, wisdom and qualities of all creatures united in one individual nature, it were not so much in respect of thy glory and greatness, as the

least drop of water is in comparison of the vast Ocean. Wherefore, I beg of thee, (*O immense and inaccessible Godhead!*) only so much to know, conceive, believe and understand of thy hidden Majesty, as may efficaciously move my will to thee; and I content my self with so much light of thy divinity, as may force me to love thee ardently, effectually, perseverantly.

O my Lord, and my Love! Fill my heart with the sweet influence of thy heavenly grace, that I may in some measure discover how good and gracious thou art to me, and to all thy creatures! *O* let me still remember thy *mercy*, ever dread thy Justice, and continually admire and adore thy Power and Providence.

Ah! my noble Soul, stamp't with thy Creators lovely image, endowed with the excellencies of Understanding to know him, of Will to love him, of Memory to rest in him; why adherest thou not fast to him only in pure and perfect delight, forgetting and forgoing all sensible & worldly Objects?

5. *Fervent wishes and desires to love and serve God.*

O That I were so ravished with thy love and liking, (*My only amiable Lord God!*)

God!) that through joy, jubily, and admiration, I might feel no *self* at all, no sense, no change, no inequality! That no prosperitie might puff me up, no adversitie deject me, no accident separate me from thee, (*O my God of infinite love and liberality!*)

O that I could be ever *joyful* in thee, ever *grateful* to thee, and ever *mindful* of thy inhabiting presence within me! Thou art always nearer to my Soul, (*O my good God!*) than my Soul is to my Body, always conserving, counselling, disposing, directing, inciting and inspiring it to thy Love; and wilt thou not, (*O my senseless and sinful soul!*) be alwaies cautious and circumspect how thou behavest thy self in thy Lords presence, who is so tenderly careful of thy safetie? O let his love be no longer neglected, his sweet invitations no longer slighted: O that thou wouldst henceforth walk before him as befits his chaste and holy Spouse, with all respect and reverence, fear & fidelity, courage and constaney! preparing thy self diligently for his divine embraces.

6. *Admirations of Gods bounty and benefits, and Resolutions of corresponding thereto.*

GRant, I beseech thee, (*O mighty and merciful Creator!*) that my whole time
and

and thoughts may be totally taken up in the contemplation of thy unmeasurable benefits and bounty towards me. For I know, *Lord*, that I am truly nothing, and yet thou carest for me, (*O my loving Maker!*) as if thou hadst no other creature in heaven or earth; thou deliverest me from innumerable dangers; thou adornest me with many gifts and graces; thou givest me leave at all times to have free access to thy Throne of Mercy, so that with one holy thought, one humble sigh, one devout desire, I may draw near to thee, and enjoy thee, and in thee all comfort & content: O divine priviledg! To discover to thee my Wants, lay open my Wounds, and boldly declare my Wisheſ, as to my nearest, dearest, and trueſt friend and familiar, and to be ſure of ſupplies, ſalves, and ſuccour in all my neceſſities! O what Goodneſs, what Grace, what Mercy is this?

O my Soul! How loving and liberal a Lord have we? how loving in Mercy, how liberal in bounty? Ah! our unthankfulneſs to requite, our unworthineſs to deſerve his favours.

Up *my heart*, be no longer ungrateful and unfaithful to ſo great, good, and gracious a benefactor. Yes, (*O bleſſed and bountiful Giver!*) I now ſay cordially, and will ever ſtand to it courageouſly; I will henceforth love thee *my Lord*, my love, my life, my ſtrength,

strength, my support, my home, my harbour, and my happiness. I will remember thy sweet words to all sinners; Why will you perish, O children? *As I live I desire not the death of a sinner, but that he would turn to me and live.* I will behold thy sacred wounds suffered for me, able to move a rock to love and compassion: And though I am ashamed to think what I have been, how little I have done, how much thou hast endured for me, how long thou hast expected me, how lovingly thou hast sought me, and how poorly I have corresponded to thee; Yet I know (*O my Lord!*) thou ceaseest not to be God and good, though I am weak and wicked. Therefore I will yet take courage in thy service; and confidently hope, that thou who hast sought after me a lost sheep, wilt mercifully receive me now I seek after thee my loving Shepherd; with a right intention, real resolution, and inflamed affection.

7. *Acts of Confidence, and purposes of Perseverance in the divine love and service.*

YEs, (*O my Lord and my Love!*) heaven and earth shall sooner perish, than my Confidence in thy sweet mercies, and my Saviours merits: If thou repellst me, I will run after thee; if thou shuttest the door against

gainst me, I will never leave knocking; and if thou killest me, yet will I trust in thee. I wholly cast my self upon thy holy Will, Providence, and Protection. I protest with heart and mouth, that I now am, and henceforth will be entirely thine; that I have nothing, seek nothing, fear nothing, desire nothing, demand nothing, want nothing, will nothing, but thee only, *My Lord, my Love, and my All.*

And I firmly purpose to serve and love thee (*O sacred and Supreme Majesty!*) simply, sincerely, purely, and perseverantly, not for any fear of pains or punishment, not for any self-interest of what this world can offer, or the next afford; not for the least hope of Heaven or happiness: but I will thee, seek thee, and love thee for thy self only, (*O my All-sufficient Lord God!*) who art the sole object, sweet complement, and solid contentment of my soul. Pardon me, protect me, and provide for me, for thou art my only hope and happiness.

The Third Exercise.

Of the knowledg of, and diffidence in our selves.

1. *A total Abnegation of our selves, and Relation to the divine Providence.*

WHAT is man, (*O omnipotent Creator!*) what is this man, that thou shouldst be so mindful of him? He is a meer nothing, (*Lord!*) and I am the least and worst of those nothings; because I have least corresponded to thy grace, and made worst use of thy gifts. O give me light; reach forth thy hand to this blind creature, crying after thee, O true light of the world, and life of my Soul! that now at length I may duly, diligently, cordially and abyssally dive into my own baseness, weakness, misery, nothing: that knowing what I truly am, I may really loath, hate, distrust, despise, and deny my self, and all my own proceedings; sincerely love thee, only trust and hope in thee, and rely wholly upon thy divine Providence and Protection.

I am not only content (*O my Lord God!*) but even willing and desirous, that all thy creatures should take me and treat me according

256 III. Exercise. The knowledg
cording to my true condition and unworthi-
ness; And I am resolved by thy grace to
humble my self, not only *under thy mighty*
hand, but also under all their feet, as their
servant and slave, to be troden on, abhor-
red, avoided, and detested by them all, as a
sink of sin and filthiness.

I will be desirous to be esteemed and used
as Dross among Metals, Chaff among Grain,
a Wolf among Sheep, and as *Satan amongst*
the Children of God.

I acknowledg my self unworthy of all
grace and comfort from God or man, and
worthy of all pain, punishment, crosses, con-
tradiction, confusion, desolation, death, dam-
nation. I will be henceforth ashamed to com-
plain of any aggrivances, and be content to
suffer whatsoever the World, the Devil, and
Hell it self, can inflict upon me.

2. *A rational consideration of what we are,*
were, and shall be.

And to strengthen this my resolution, I
will rationally consider before thee, (O
my Lord!) what I really am? what I was?
and what will become of me? both touching
my body, my soul, and my whole being?

Ay me! I have a body all clay, a soul all
sin, a life all frailty, a *substance all nothing.*
And this is all I have to vaunt of in thy pre-
sence, O my Lord and my Maker!

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My material part, is but *slime of the earth*, the very worst part of the unworthiest Element. Ah poor man! and canst thou look so big, who cam'st from so base an extraction? Be asham'd to lift up thy head, vile mud and dirt, since thy pedigree is so well known, and the ingredients of thy being are so mean and contemptible.

And when I consider what this my body was in the womb, how it was conceiv'd in concupiscence, nourish'd with filthiness, and brought up in darkness; I am asham'd to own my own beginning, which is so horrid and loathsome; and who then can justly boast of state, strength, beauty, or nobility, since the groundwork of all is but a little dung and corruption?

Ah poor worm! what a dismal prison wert thou detained in, for nine months space of thy time! What nasty and poysonous food was thy diet? how wretched was thy birth? how weak and woful thy infancy? and what art thou in thy best and most flourishing condition in the world, but a clog and cage to thy inthrall'd soul; a painted sack, or pargetted sepulcher, full of filth, froth, and ordure? *O my Lord!* give me grace to frame an impartial judgment of what I am, and then how soon shall I check all risings of pride and presumption?

3. We deplore our own misery, and implore Gods mercy.

I Came into this world (*O my Lord!*) with groans and tears, I live in it with griefs & cares, I shall go out of it with pangs and fears, and lastly I must become a horreur to the eyes of my dearest friends, a prey of vermin, and a companion of rottenness. Ah! how canst thou be proud of thy perfections, *poor clay & ashes?* why should'st thou look to be so highly priz'd, and so daintily pamper'd, *thou stinking puddle?* *Dust thou art, and to dust thou must return.* Hast thou not always before thine eyes these ashes for thy glass, and death for thy mistress; why then dost thou suffer so many sparkles of vanity to arise from this thy caittiff condition?

And thou, *my poor soul*, the spiritual part of my composition; O what shall I say of thee to thy great Lord and Maker? What thou *hast hitherto been*, I well know; wretched wicked, sinful. What thou *now art*, I know not; being uncertain of Gods grace & love. What thou *shalt be hereafter*, I am altogether ignorant; because doubtful of thy correspondency with grace, and fearful of thy perseverance in goodness.

Ah sad condition! I came (*O my Lord*) into.

into this world in original sin, I am bred up in actual sin, and if death and deadly sin meet together, I shall feel the smart of them both eternally; O how much need have I then of thy grace (*O merciful Lord God!*) to avoid Sin, since I cannot eschew Death! O let me rather admit a deadly wound, than commit a deadly Sin.

4. *A deep Consideration of our own Nothing.*

WHat art thou then, *O my whole man*, consisting of body and soul? What wert thou, (*O. N.*) from all eternity, before thy conception in the womb, and birth into the world? *Nothing*. Ah poor *nothing*! what is less than *nothing*? where dwels this *nothing*? who can describe a *nothing*? which more differs from the least atome in the Sun, than Gods infinit greatness from the least of his creatures. *O proud nothing*! What hast thou, that thou hast not receiv'd? *Nothing*. Why then art thou puffed up with it, as if thou hadst not received it? I acknowledg my whole being, to be from thy only bounty, (*O my great, good, and glorious Maker!*) and since I possess *nothing*, but what I have from thee, since I shall also necessarily fade away into my first *nothing*, if thou withdrawest

drawest from me thy conserving hand but a moment; I will no longer glory in that which is none of mine, but I will here lay the *foundation of my spiritual edifice*, upon this sure and solid ground of thy *All* and my own *nothing*. I will endeavour to frame a true conceit of my own misery, frailty, insufficiency and *nothing*, that so I may fully, speedily, and solidly come to this desired *self-knowledg* and humility.

I will run over my lesson, repeat my questions, learn my answers, and strive to grow skilful in this necessary and sacred science.

What have I received that I have not abused? *Nothing*. Body, Soul, Will, Judgment, Memory, Understanding, Affection, Senses, Meat, Drink, Company, Habit, books, Prayer, Sacraments, all Creatures.

Can I then be proud of Sin, Filthiness, rottenness, labour, grief, infirmity, blindness, obstinacy, corruption, death and damnation, which are worse than nothing?

Shall I boast of thy gifts (*O my God!*) which are not mine; or of my own abuses and ingritudes? The one is to rob thee of thy honour, the other is to be honoured for thy dishonour.

5. *A serious Reflection upon Gods gifts*

and graces; and our strange Ingratitude.

WHat creature ever sinned so grievously as I have done, and yet sorrowed so little, and suffered less? Who ever forsook so great and good a God, for so little and vain a toy as I have done? What sinful soul is there now in hell, that would not have been a glorious Saint in Heaven, if it had had the helps, favours, feelings, and visits, which I have both had and abused?

Who ever received so many mercies, so sweet comforts, and so great graces from thee, *O bountiful Lord God!* and made so little and bad use of them as I have done?

If I deny all this, my conscience witnesseth against me: If I confess it: Oh! why am I not more humble?

Finally, If such great troubles, temptations, and tribulations had hapned to me, as have done to others; I should by consenting have ere now burn'd in Hell fire; but thou, *O meek and merciful Creator!* hast spared me, because thou knowest my weakness, & sent me smal crosses, because I can't bear greater, &c.

Wherefore, *Not unto me, O Lord! but to thee be all honour,* for time and eternity!

O that I could know thee, and know my self! O that I could truly see my own *nothing*, and total dependency on thee! my
misery

misery and malice, and thy perfection and total goodness.

Ay me! weak and wretched N! What are my forces that *I* should rely on them? *I* have *nothing*, O my Lord, but what is thine; my merits are thy mercies; my goods thy graces: yet *I* never have been thankful for receiving them, nor faithful in using them.

O! when did *I* trust in my own strength and was not foiled, and confounded? Grant therefore (O my Lord, O my only hope and help, O my sole safety and security!) that *I* may totally *trust* to thee, and *distrust* my self; truly *acknowledg* thee, and *deny* my self: entirely *love* thee, and *bate* my self.

6. *A further Confession of our own poorness, unprofitableness, unworthiness.*

I Confess, (O my Lord!) that *I* am the poorest, ungratefulest, unprofitablest, and unworthiest worm of the earth; a thing altogether useless to the world, & only active to offend thee, and to do wickedly in thy sight: and is it possible, that *I* can harbour any thought of *self-love*, or *self-liking*?

O God of infinite glory, greatness, and Majesty; before whom the powers of heaven do tremble! what are all creatures in thy sight? and what am *I*, the meanest of them all? O
what

what proportion is there (*Great God!*) between me and thee, between *thy All* and *my Nothing*: and yet have *I* infring'd thy laws, disobey'd thy commands, contemn'd thy Counsels, resisted thy callings, and contradicted thy Will to prefer my own? O monstrous impiety and ingratitude! And shall not *I* willingly submit to all pain, punishment, contradiction, & contempt, which thou (*O my highly offended Creator!*) shalt suffer thy creatures to inflict upon me? Behold, (*O my Lord!*) *I* debase, humble, and annihilate my self under all things that have a being: *I* will henceforth utterly hate, distrust, and detest my self, and wholly love thee, and rely upon thy mercy.

O holy *self-knowledg*, O sacred *humility*! thou art the key of all perfection, the door of all solid virtue, piety and devotion.

7. *Resolutions to practise Humility, Self-denial, and Abnegation.*

I Now clearly see, by the light of thy divine goodness (*O gracious Lord God!*) what hath hitherto been the cause of my *non-proficiency* in the way of the Spirit; and why the path of virtue seemed so unpleasant, thornie, tedious and troublesome to my deceived soul: It was because I had not learn'd

264 III. Exercise. The knowledge

learn'd to leave, loath, deny, and distrust my self; and rely wholly on thee, O my *only comfort and support!*

I will therefore henceforth faithfully practise what I perceive so necessary: I will profoundly humble my Soul; both *inwardly* in thy presence (*O my Lord,*) and *outwardly* to the whole world.

I will joyfully and voluntarily embrace all injury, indignity, contempt, correction and confusion which can befall me; with as much pleasure, as I have formerly any worldly cherishings and kindnesses.

I will utterly destroy, ruine, and root out all *Self-love*, self-liking, self-seeking, self-praise, and self-complacency.

I will cast my self under the feet of the vilest creatures, take pleasure in the meanest employments, and obey *them* most willingly, *whom* my nature most distasts and dislikes.

I will walk before thee, (*O my Creator!*) as thy needy, naked, desolate and destitute Vassal; acknowledging my self void of all Virtue, & attributing to my self nothing but sin, ingratitude, defects, failings, imperfections.

I will fully perswade my self that no one can contemn, confound, persecute and punish me as I deserve.

I will not regard, whether I am honoured
or

¶ 7. **THE Exercise.** The knowledge, &c. 269
or hated, but imagine my self as a thing
dead and forgotten: or as that which never
had a being, and is now truly nothing.

I will be contented to be accounted an
Hypocrite in my sincerest actions; and to
be thought full of inward impatience, secret
grudgings, and desires of revenge against
them who shall any way mortifie or misuse
me, though my Heart be never so free from
it.

Finally, I will have these and the like
thoughts and words always in my heart
and mouth. *I am nothing, I have nothing, I do
no good, I am an unprofitable servant, I utterly
hate and distrust my self, and totally rely upon
thee, O my Lord, my Love, and my All.*

The Fourth Exercise.

To obtain Remission of our Sins. O

1. We excite our dull and drowsie Souls to
arise speedily, and lament seriously our
former sinfulness.

WHO will give water to my Head, and
fountains of tears to my Eyes? And I
will weep day and night for my Sins, which
cover me all over like an incurable ulcer, from
the sole of the Foot to the crown of the
Head. N Where

Where art thou, O my wretched and wicked Soul? In what labyrinths dost thou walk? In what finks of Sin, and puddles of uncleanness dost thou wallow?

Awake, arise, lament, repent: how long wilt thou sleep? Why wilt thou die? when wilt thou shake off thy fetters? Ah, return silly sheep to thy good Pastor, return poor Prodigal to thy pious Father, whose goodness so lovingly invites thee, whose mercy hath so long expected thee.

O great and glorious God, the mighty Monarch of heaven and earth, King of Kings, and Lord of Lords! behold a poor and penitent Publican, (who is ashamed to lift up his eyes to Heaven, and unworthy to take your Sacred Name into his sinful mouth) humbly knocking at your gate of mercy, clipping your holy feet, and craving your accustomed pity and compassion.

O merciful Lord! Hide not your self from me, shut not the door against me. Oh! one crumb of comfort, one dram of devotion to my sad and sick Soul, to my dry and desolate Spirit.

2. Our God is all to us, and in us, and the Author of all our goodness.

I Am conscious of my ingratitude against thee (O Supreme Majesty!) and my sin is always

always before me, and confounding me: But whether should I retire my self from thee? To whom should I have recourse but unto thee?

Art not thou my Father, my Father of mercies, which have neither limits nor measure? Art not thou my Maker, my Preserver, my Governor, my Deliverer, my King, my Pastor, my Physician, my Priest & my Sacrifice?

If thou art not all this and more to me; and if I am nothing to thee; refuse me, reject me, and relinquish me a prey to be swallowed up by thine enemies.

But it is time, (O Lord!) that Heaven and Earth take notice of what thou art to me, and what I am to thee. It is time thou shouldst enter into thy right; And I must now either give my self to thee, or thou must take me unto thy self.

Not that I aspire to those excellent prerogatives of thy dearest servants: No (my Lord!) it sufficeth me to be in the out-rank of thy meanest slaves; to be stamp'd with thy mark, and link'd fast in thy chains, that I may never more have the power to fly from thee. O grant me this favour (most merciful Father!) Which thy dear Son hath purchased for me, by the price of his death and Passion.

3. *We Sin of our selves, but cannot arise from it without the Divin assistance.*

I Am fall'n without thee, by my own frailty: but can never hope to rise, but by thy mercy, (*O my Lord and only support!*) I am sick without thee, but cannot be cured without thee (*O my heavenly Physician!*) I am dead without thee, but can never be reviv'd but by thee (*O Life of my Soul!*) So true it is that to make me come to thee, thou (*O most gracious Lord God!*) must first come to me.

O the admirable goodness of my loving Lord! Even this little I am doing, is rather thine own work than mine: 'Tis thou (*O my Lord!*) who puttest Repentance into my soul; Desires into my heart; Sighs into my breast; Confession into my mouth; Prayer into my lips; Remorse into my memory; Resolution of amendment into my will. 'Tis thou (*O gracious God!*) who chiefly actest all this good in me, by me, and for me.

O my All! do then all in me what thou desirest. And particularly overwhelm (*Hee seeth thee*) my whole interiour with perfect Contrition; not coming from a slavish and servil fear, but from a faithful and filial love: Grant me a true and intire grief for having

having offended thee; not because of thy Promises or Threats; but because thou art in thy self, good, amiable, adorable, and worthy all love and honour.

¶ 4. How great an Evil it is, to destroy Gods Grace in our Souls by Sin.

OR if mercenary interest do yet more move thee, as surely it seems to bear the greatest sway with thee, my sensual and sinful Soul! For how vainly dost thou take a small injury, how deeply dost thou resent a little disgrace, the loss of a dear friend, of health, of honour, or the like temporal and perishable commodities? O whence is it then, that thou so little apprehendest thy loss of Grace, and thy eminent & imminent danger of eternal Damnation? Is it a small matter to be Gods Enemy? To lose the good will of Heaven? To destroy Gods Image? To cut up life, root & branch? To side with the accursed Devils, thy Creators sworn Enemies? To hatch Treason, and enter Conspiracie with the damned? Yea, and to kill (as much as in thee lies) him, who by his own death gave thee life? O brutal and unnatural ingratitude!

Surely the annihilating of Heaven, Earth, Angels, Men, and all Nature, cannot be

compar'd with this malicious, evil, and wilfull destruction of thy grace (O Lord!) in my Soul; Since the least degree of a higher order, surpasses the highest degree of the lower order. O eternal God! What a Monster have I been in Grace, what a prodigie in Nature; who have so little ear'd to commit such enormous Crimes?

But (O my Lord!) I will even now change my life; I here detest all Sin, I make a firm purpose of amendment, I have a full confidence in thee my Creator, a good will to satisfaction, and a total resignation to thy Divine pleasure.

3. The root and source of all our Sins, is our perverted Will.

I Am the woful Criminal, (O just Judge of my Soul!) and I will be also the accuser and witness, the Advocate and Executioner in this Tribunal.

I summon you therefore; O detestable Pride! O abominable Envy! O execrable Avarice! O beastly Lubricity! and all you accursed crew of Sins! how long will you reign on earth! how long will ye dispeople Gods inheritance! who brought you in, amongst Gods Children?

'Tis the perverted Will of man (O dread Sovereign!)

Sovereign!) which hath done all these mischiefs. Rectify (O my Lord, I beseech thee) this my crooked Will, and murder these horrible monsters in me; and grant that I may henceforth rather expose my body to a thousand Deaths, than my Soul to deadly Sin.

Thy Saints will rejoice (O God!) at my amendment; and thy Angels will make a Feast; but thy own resentment of joy will be infinite, because thy love is infinite, which goes hand in hand with thy Essence, and comprehends all Love in Supreme omniscience.

I will therefore expect from thee (O heavenly Father!) the exact remembrance; from thee (my Redeemer!) the perfect knowledge; from thee, (O holy Spirit!) a true repentance; and from thee (O Sacred Trinity!) an intire Absolution and plenary Indulgence from all my Iniquities.

6. Our greatest Sorrow is not equivalent to the greatness of our Sins.

THe grief I feel for my past Offences; the hatred I have against each Sin at this present; and the resolution I make to avoid all iniquity for the future, are not equivalent in me to their enormity and heinousness.

nousness, I therefore humbly crave (*O holy Lord God!*) that thou wilt accept thy own hatred against Sin, for that which I should and would have; and instead of the Sorrow I want, I offer that of thy Son, my sweet Redeemer, with the Sacrifice of his immaculate Life, and innocent death.

And since I cannot be impeccable by Nature (*O my Lord!*) nor dare presume to ask to be so by Grace; give me leave to prostrate myself before thy infinite bounty and clemency, and to beg (by the merits of *Jesu Christ*, thy dear Son, and by the desires of thy essential love, the blessed holy Ghost) that though I may not be impeccable, yet I may never sin more; and if I must sometimes Sin through my frailty, yet I may never Sin (mortally).

This I desire (*O Lord!*) this thou demandest, this thou commandest; O give me what thou commandest, and command me what thou pleasest.

7. *An Act of perfect Contrition, which is elsewhere repeated, as being of great efficacy.*

O My good Lord Jesu! who art the Lord of my Life, and shouldest be the love of my Soul, did I not like an ungracious and

and ungrateful wretch give my heart, & sell my affection to fond, frail, filthy, and fading Creatures and comforts; which are so far from affording me, either quiet of Mind, peace of Conscience, purity of Soul, or perfection of Spirit; (which my obligation, and vocation require of me), that they leave me nothing but trouble, confusion, and remorse, with a world of dismal and desperate thoughts, violent passions, and vicious inclinations. Amidst all which disorders, I find no other refuge, nor remedy, than to return to thee, my true Center! to convert my self to thee, my Sovereign Creator! To cast my self at thy sacred feet, my sweet Lord Jesus! and there with an humble and contrite spirit, to sue for Mercy, Remission, Reconciliation.

O Heavenly Father! I confess and acknowledge my ingratitude, treachery, rebellion: And I am sorry from the bottom of my heart and Soul, that ever I offended thee, who deservest from me all possible love, honour, and obedience; beseeching thee, as a guilty Criminal, to take compassion upon thy poor and penitent Creature; and to forgive me the great and grievous transgressions and offences which I have committed against thy divin bounty; as I do (for the love of thee, my Lord and Maker!) most freely forgive all those that have any way

offended, distasted, contristated, or scandalized me; sincerely knowing that I deserve no comfort from any creature, but all contempt and confusion; and not only to be troubled, and trampled on by all on earth temporally, but even to be tormented by the Devils in Hell eternally.

Ah, *Crucified Jeshu*! take pity on my Soul, for which thou pouredst forth thy Sacred Blood, and gavest up thy dearest life on the Cross. Alas! How ungrateful a Child have I been to offend so frequently, so heinously, so disloyally, so loving and liberal a Father; so meek and merciful a Redeemer; and so sweet and sovereign a Majesty, who hath always shewed himself to me so benign and bountiful; sparing me in my Sins, and expecting me to Repentance; wooing me to his love, and calling me to his service by a thousand means; all which I have either rejected, or neglected; and still nevertheless continuing unto me my life, time, and means to do Penance.

Oh, my poor Soul! How hast thou been blinded and bewitched, to leave the bread of Angels, and to feed on the husks of Swine; to abandon God, and all solid goodness (upon whom depends all thy hope and happiness, all thy quiet, content, and comfort in time and eternity) for trifling vanities, empty shadows, meer nothings? O

O strange folly and phrensy! would I had never Sinned! and Oh, that I might never Sin more!

O my God! What have I done, and not done? would I had suffered on the Cross, (with thee my sweet Saviour, and for thy love) pains of body, pangs of soul, and even death it self, when I thus grievously Sinned! And what can I say, or do more? I abhor and detest whatsoever I have done, said, thought, or desired contrary to thy divine will and liking. I renounce all company and occasions, which may induce me to offend thee. I cast my self at thy sacred feet, to be thy faithful Bond-slave for ever. I firmly resolve to take up my Cross, and carry it after thee, (*Dear Jesu!*) till death; and to do penance and satisfaction for my past pride, pleasure, and impiety: desiring no more in this world, but to linger out my pilgrimage at the foot of the Cross, like the *Penitent Magdalen*, in perpetual solitude, silence and submission.

Good *Jesu!* for thy infinite mercies sake, suffer not thy poor creature to be separated from thee eternally. *O variable Eternity!* O *Eternal amity of God!* Shall I leave and lose thee for filthy pleasures, frail creatures, fond friendships, fading honours.

No, my dear Lord! Be pleased rather to
take

take my soul out of my body, than thy love
out of my soul: Let me rather Die miser-
ably, than Sin mortally: Let me pass on the
rest of my pilgrimage in thy grace and fear,
that I may finish it in thy friendship and
favour.

Grant me this, I beseech thee, O meek and
merciful Saviour: by the merits of thy bitter
death and passion; by the intercession of thy
most blessed Mother; by the suffrages of all
thy holy Saints in heaven, and happy Souls
upon earth: Upon all which relying, as
upon the Anchors of my hope; I absolute-
ly commit and resign my self to thy sacred
disposition and providence for time and E-
ternitie; fully trusting that thou wilt mer-
cifully pardon all my Sins; carefully assist me
in all my Wants and Weaknesses; and in
the end happily bring me to thy Eternal
Bliss and Beatitude, by such means as thy
divin Wisdom knows most expedient for
me.

The Fifth Exercise.

O Of subduing Sensuality to Reason.

I. We deplore our proneness to Evil.

MY Spirit is willing (O most glorious and
merciful Lord God!) to serve thee,
love.

love thee, honour thee, and follow thee, but
my flesh is weak, frail, and refractory: I do
not what I desire, (O my God!) nor what thou
demandest; But I all that which I hate, and
what thou forbiddest.

I feel (O my Lord!) a law of sensuality,
contradicting the law of my mind; captivating
my reason, eluding my judgment, and con-
tinually striving to cast me down headlong
into sin and perdition.

Unhappy man that I am! Who will free me
from this body of death? Ah! my brutish body!
ah! my burdensome flesh! Thou art my
dangerous and deadly enemy. 'Tis thy
weight that depresseth my Soul: thy earth
that clogs and corrupts my air; thy conta-
gion and perversity, which infects and de-
baseth my better part and heavenly portion;
thy sensuality, which draws on, endangers,
and almost destroys my reason.

2. *A detestation of our Sensuality.*

AH Sensuality! the source of all my
misery! how justly do I now hate
thee? and how willingly would I leave
thee?

At my first acquaintance with thee, thou
defiledst me with *Original Sin*: In my In-
fancy thou mad'st a beast of me: And now

in my riper years, thou still pursuest me, proclaimest open war with me, blindest my Understanding with darkness, ignorance and errors, make my Will refractory to good, and ready to all evil, distractest my Memory with vain and vile fancies, and perpetually tollest me to and fro between love and hatred, joy and grief, hope and fear, and the rest of thy numerous and enormous irascible and concupiscible powers and passions.

Ay me! how sad is my state? how deplorable my condition? Oh! how long (*Lord!*) must I dwell with these devils? how long must I endure the violence of these Passions?

O my Lord, my strength, and my salvation! break these fetters for me! Command a calm (*O thou powerful Ruler of Sea and Winds!*) and appease the surges of these my unmortified appetites: Oh! restore me to my self again, reduce Reason to her lost dominion in my Soul, and bring back me thy poor Creature, to thee her powerful Creator. O let not this passenger perish amidst those boisterous billows, nor suffer utter shipwrack in these fearful tempests.

I suffer violence (*O my Lord!*) answer for me: the companion which thou hast given me, hath deceived me. Since hath corrupted and conquer'd my Judgment. Oh! how am I
dragg'd

dragge'd up and down by my all-maſtering
appetites! commanded by my ſervants,
and fetter'd by my ſlaves: O Tyranny! O
indignity!

My ſoul! O noble ſpirit, fair as the
Angels, formed to thy Creators lovely re-
ſemblance, ſtamp't with his divine Character,
and Heir apparent to his glorious Kingdom!
To be thus ſubject to the baſe and brutal de-
ſires of fleſh and blood! O intolerable bon-
dage! O unworthy ſervitude!

3. *In humble acknowledgment and con-
feſſion of our frailty and miſery.*

O Father of Mercies, and only Phyſician
of my ſoul! Thou art Almighty, and
All-mercy; and I am all weakneſs, and all
miſery: There is no part left in my whole
body and ſoul free from the infectious lepro-
ſy of Sin and Senſuality.

All is out of order, (O my Lord!) I ac-
knowledg it to my own ſhame and confu-
ſion; each ſenſe is gone aſtray, each member
of my body is corrupted, and each power
of my Soul is perverted.

My Underſtanding is obſcured with ſelf-
love, my Memory diſtracted with ſenſual
objects, my Will poſſeſs'd with peeviſh incli-
nations: My affections are vain, my paſſions
violent,

violent, my dispositions vitious: My body is burdensome, my imagination troublesome, my life irksome.

These are my Wounds. (O my heavenly Surgeon!) O put to thy helping hand, I beseech thee; see, fear, and search them before the Gangrene enters, and the Grief grows incurable! My soul is sick even to death; if thou wilt (O my Lord!) thou canst both cleanse and cure me.

To this end thou descendest from Jerusalem to Jerico, (O pious Samaritan!) from heaven to earth, (O compassionate Saviour!) where thou findest me in this pitiful plight, sore, beaten, wounded, half dead, and utterly despoil'd of all natural and spiritual riches, by Thieves and Robbers; which are the Senses of my Body, and the Faculties of my Soul: O pass not by me (sweet Jesus!) but mercifully bind up my bleeding Wounds, with the swathing bands of thy Death and Passion; pour upon them the wine of thy precious Blood, and supple them with the oyl of thy heavenly Grace.

4. *A firm Resolution of a total Reformation of our lives and manners.*

I Intend, O my Lord! (strengthen me in this hour;) I intend (O sweet Saviour!)

a total reformation of my life and manners;
an entire mortification of my corporal senses
and spiritual faculties; an absolute change
in my whole man.

O grant me (*I beseech thee my loving Lord!*)
the powerful assistance of thy special Grace,
for the performance of this great and good
purpose.

Teach me now, (*O blessed Master!*) to
live inwardly, piously, spiritually; as I
lov'd formerly to live outwardly, vainly,
sensually.

O let me henceforth yield to thy divine
motion, obey thy call, imitate thy example,
and follow thy will.

O let me never more act or omit any
thing, (be it never so little) for my own lik-
ing, but purely and perfectly for thy love.

5. *A desire of perfect Conformity, both in
all our Actions, and in all our Senses;
to our dear Saviour.*

GRANT (*O Good Jesu!*) that at each word
of my mouth, at each glance of my
eye, at each morsel I eat, at each member
I move, at each inward and outward action
I undertake; I may first ask thy leave and
permission, & so do it, or leave accordingly,
as thy holy inspiration allows me.

O that I could perform each natural and necessary work with an actual reflection upon thy praise and pleasure, and with a pure intention to be united to thee, My Lord and my Love.

Thy outward Senses, (O my Sweet Saviour!) were exactly subject to thy Reason, and perfectly obedient to thy sacred Soul: O let mine be swallowed up, I beseech thee (gracious Jesus!) and sanctifi'd by the merits of thine: Let me live, love, move, and make use of my senses, purely and only in thee, for thee, and by thee.

Thy sacred Hands, (O holy Jesus!) were harshly nail'd to the tree of the Cross; preserve mine, I beseech thee, from all sinful touching.

Thy blessed Feet were likewise pierced and fastned to the same rood, O fix my steps, that I run not to evil actions, direct them in thy paths, and make me speedy in all works concerning thy honour, and the assistance of my neighbour.

Thy holy Mouth was free from guile, full of Wisdom: put thy Words, (Sweet Jesus!) into mine, let it always speak of thy love, and only sing thy praises.

Thy divin Ears were fill'd with blasphemies and derisions: Let not mine be open to hear vanities and detractions.

Thy

Thy sweet Eyes poured out floods of tears for me : O give unto mine tears of compassion for thy Sufferings, and of compunction for my own Sins.

Thy Taste was tormented with the noysome potion of Gall and Vinegar : O take from me, *I beseech thee*, all desire of delicacies : let me not eat or drink but for meer sustenance and necessity.

Thy whole Humanity (*O glorious Jesu !*) was martyr'd and murder'd : O grant that I may be truly and totally mortifi'd ; Let me not see, feel, hear, taste, smell, eat, drink, do any thing, or make use of any thing, as following my own gust, sensuality, and self-seeking ; but in pure conformity to thy divin Will and Pleasure.

6. *Petitions for the Conformity of our whole inward man, to our Lord and Saviour.*

O Merciful Redeemer ! how great and grievous were the inward sufferings of thy holy Soul ? O for those thy sorrows, and thy tender mercies sake, cleanse, cure, enlighten, inform, reform, and transform all my inward man.

O permit not my *Understanding*, (where the knowledg of your greatness and goodness

ness should be only seated,) to be over-spread with ignorance and error.

Let not my *Memory*, which should be totally taken up with thee, be stuffed with vain fancies, or impertinent curiosities.

Let not my *Will*, which thou gavest me to desire and love thee, (*O my only Lord and Love!*) above all thy creatures, be enslav'd to any inferiour affection.

Repair (*O gracious Redeemer!*) this lively image of the lovely Trinity, which is almost defac'd by my brutish Sensuality. Grant (*O dear Saviour!*) that my *Understanding*, *Will* and *Ademory*, may be incessantly busied in knowing, loving and remembring thee; & that they may forget and forgo all other Objects, but only in thee, and for thee.

7. *An absolute Disengagement of our selves from created objects; and Adhesion to the Divinity.*

O That my heart were perfectly disengaged from the love of all Creature! Drain it, (*sweet Jesu!*) and deliver it from all forreign and domestick *Affection*; and fill it up again with thine only, that it may never love, desire, nor will any thing but thee alone. *O my Lord, my Love, and my All!*

O that my *Will* were conformable to thine,

thine, without any reservation or retraction! Take it unto thee (*Dear Lord!*) freely and fully, for time and eternity: I will have no will but thine; dispose of me as thou pleasest, both here and hereafter.

O that my *Memory* were disincombred from all imaginations, and purg'd from all impressions, but of thee only! Empty it (*O thou only amiable object of my soul!*) and then replenish it with such holy and heavenly notions, as may best please thy divin Majesty.

O that my *Understanding* were imbued with some measure of the knowledg of thy Divinity! O my Lord, *infinite in goodness, dreadful in Majesty, and unspeakable in all perfection*; O my great, gracious, and glorious God, quicken it, sharpen it, elevate it, and illuminate it; that knowing thee, I may not choose but love thee; and that knowing and loving thee, I may be eternally happy.

Behold (*Lord!*) I make an absolute divorce with all *self-love, sensuality, and affection* to creatures; and give thee my self by an irrevocable donation.

Behold, (*Lord!*) the keys, the lodging, the treasure, and the Master, prostrate at thy sacred feet; Enter freely, possess all fully, dispose universally, and command absolutely. Put me where thou wilt, give me what thou wilt, treat me as thou wilt; thine I am, (*O*

286 V. *Exercise. Of Mortification*
my Lord, my Love, and my All !) for time and
Eternity.

The Sixth Exercise.

Of Mortification, and perfect Abne-
gation.

I. *If we will be Christ's true Disciples, we*
must renounce all, deny our selves ; take up
our crosses, and follow him.

O *Eternal, and ever blessed Lord God!*
thou hast framed me of soul and bo-
dy, and fitted me with faculties proportion-
able to attain the end of my creation, which
is to love thee intirely, and to live with thee
eternally. But alas ! how far am I from ob-
serving this thy blessed and beautiful order ?

Thou (O Lord !) gavest me a *Soul* to bear
all the sway in my body ; *Reason* to have the
chief regency in my Soul ; thy Law to be
the guide of my *Reason* ; and thy self to be
the sole mover and governour of my *whole*
man.

But oh ! how have I wilfully cross'd thy
sacred design ? contradicted thy intention,
and swerv'd from this perfection ? My body

is all brutish, my soul all animal, and my reason all sensual. I am all blindness, self-love, and immortification.

Yet I know well, and thou, (O eternal verity!) hast expressly told me, that unless I renounce all, deny my self, take up my Cross, and follow thee, I can never become thy true Disciple.

Ah, harsh words to my carnal ears! If thou wilt be my Disciple, deny thy self; If thou wilt be perfect. sell all, give away all, reform all, renounce all, relinquish all: If thou wilt possess life eternal, contemn this life temporal: If thou wilt be exalted in Heaven, humble thy self in the world: If thou wilt wear a Crown with me, bear thy Cross with me. But (O my soul!) how wilt thou brook that more dismal sentence, Depart from me, thou accursed, into eternal fire?

Wherefore, (O my Lord, my Love, and my All!) Since thou hast taught me these things by thy Sacred Word, and shewed them by thy holy Example: and thou art *The Way, the Truth, and the life*; Grant, (O infallible Truth!) that I may courageously walk in this perfect Way, that so I may happily come to thee, the only true and eternal life and joy of my Soul,

2. *We must leave all things, to finde one thing, which is all in all.*

WHat darest thou (O my fearful and faithless Heart!) Behold, Christ thy King and Captain is marched on before thee; take up thy Cross, and travel after him: he leads thee to a Kingdom: Heaven is worth thy pains, O take courage to mortifie thy self, deny thy self, and dy to thy self, that thou mayst live to *Jesus*, and with *Jesus* eternally.

Learn (O my soul!) this short and securing lesson: *Leave all things, and thou shalt find one thing which is all in all.* Take courage, and fight valiantly against thy own bad nature: pray, suffer, stoop, bear repugnances, swallow down contradictions, digest injuries: *The Kingdom of Heaven suffers violence*: The end thou aimest at, is *Perfection*; the reward of thy Conquest, is *Eternal Love, eternal Life, eternal Happiness.*

Behold, (O my Lord, my strength, and my Salvation!) I am fully resolved to hew the ax to the root of this wicked tree. Help me beseech thee, with thy Grace from above, that I may hew my self out of my self; that I may kill, crucifie, and mortifie my inveigling sensuality, cut off my evil inclinations, rectifie my

my disorder'd passions, and root out each thought or desire; which tends not directly to thy honour, will, and love, *O my Lord and my God!*

3. *We can never love God, unless we hate our Selves.*

I Know (*Lord!*) that it is bootless to study *Perfection*, without the practice of *Mortification*; I confess I can never love thee truly, but in as much as I hate my self really; such is the *Antipathy* between self-love, and thy holy affection: Ah! how can a spirit distracted with contrary inclinations be freely and fully vacant to thy divine contemplation? Put therefore, I beseech thee, a sluice to my unmortified Passions; put a bound to my distraught heart; and powerfully keep back those innumerable concupiscences, and corrupt imaginations violently succeeding each other; that my united affections may intend thee only, the only object of all happiness.

Gather (*O my Lord!*) the dispersed forces of my Soul from all multiplicity of worldly affections, to the union of thy only love.

Keep, I beseech thee, my Understanding, Will, Memory, Imagination, and all my
O
inward

inward and outward Senses, from roaming abroad; that carefully attending and entertaining thy divine presence in my Soul, I may attain true introversion, simplification, and union of my Spirit with thine.

Reform, (*O my Lord!*) all the natural corruptions of my outward man, and redress all the spiritual infirmities of my inward man; destroy and disperse all internal and external enemies and opposers of thy holy love; possess me perfectly; and dispose of me entirely according to thy Divine will and pleasure.

4. *A firm Resolution of mortifying our
exteriour Sensuality.*

TO this end, (*O bless my weak endeavours, almighty, and al-merciful Lord God!*) I will subtract all superfluities from my body, and accustom it to all sorts of sufferings; that so I may fit it up for thee, (*O holy Spirit!*) who dwellest not with them that are sensual and subject to Sin.

Alas! I have not yet resisted to the effusion of my blood; and should I spill each drop of blood in my body, in this holy quarrel; how little ought I to regard it, in respect of the great good I expect?

I will therefore crucifie thee, (*O my flesh!*)
with

with all thy concupiscences. I will mortifie my outward Senses, the windows by which death steals into my Soul, the hinderers of my hearts tranquillity, the destroyers of true devotion, the dispersers of inward recollection, and the utter ruiners of all the good desires which I conceive and kindle in my prayers; Ah how soon is this divin fire cooled and quenched, not only by Sin, but also by the distracting images of outward Objects?

I will keep a special and strict watch over my Tongue, on which depends my spiritual life or death; and cherish thee, (*O beloved Silence!*) which art the key of piety, the keeper of innocency, and the preserver of purity.

I will trample down my inferiour Nature with all its evil affections and motions of love, hatred, joy, sadness, desire, fear, hope, anger, &c. I will order, dispose, and direct it, according to the Laws of reason, and thy divine inspirations (*O my Lord and my God!*) Grant me courage, I beseech thee, to quell and curb this most dangerous & my greatest enemy, which is the source of all my miseries, the Citadel from whence Sin assails me, and Satan fetches his forces to fight against me: Grant (*Good Lord!*) that I may never yield to this wicked *Eve*, perswading *Adam*,

(my Superior Will) to eat the forbidden fruit; (to consent to unlawful pleasures.)

This is the chief exercise of Gods children, not to be carried away with affections of flesh and blood, but to conduct themselves according to Gods Spirit; Therefore every one must strive to know his own natural inclinations, and then employ all his forces, and apply all his prayers and spiritual exercises to quell them.

O that I could tame these cruel beasts, my natural passions! how soon should I be Master of all moral Virtues?

O that I could so till this Vineyard, so delve this Garden, so purge it from all ill weeds of affection, and prune all superfluous surgeons and shoots of passions, that the seed of thy Grace, (O heavenly Husbandman!) might only there take root, increase and fructifie?

5. *The same Resolution of mortifying our interiour man.*

I Will also mortifie my Superiour, and Rational part, with all the curious and fruitless speculations of my *Understanding*, all conceits of self-wisdome, natural prudence, proper judgment, and good liking of my own proceedings: All vain and foolish reflexions of my *Memory*; and all petty desires

fires and affections of my *Will*, which relate not to thee, the only object, and Lord of my love.

I am resolved, (*O my Lord!*) to nip off each budding Passion, as soon as it peeps up in my Soul to trouble it in its true repose, and to hinder its liberty and tendency to thy love.

I will (by thy gracious assistance,) proceed faithfully and sincerely in the hatred, denial, and mortification of my *self*, and in the prosecution of thy divin love. And in order to this only end & aim, I make in thy presence, and from the very bottom of my Heart and Soul, these particular acts following.

I renounce, (*O my Lord!*) for the pure love of thee, all affection to worldly things. Give them unto me, (*O gracious God!*) or take them from me, as best liketh thy divine Majesty. I resign up all my interest in any thing, though never so near and dear unto me. Behold, (*O my Lord and Lover!*) I uncloath my Soul from all affections whatsoever to creatures, and desire nothing but thy self alone. *O happy nakedness, O rich poverty of Spirit, O pure obedience to the divin Will in all things!* Be you my hearts delight, my whole pleasure and patrimony.

6. *An absolute Renunciation of all Selfishness.*

I Renounce all *self-seeking*. Ah! my corrupt nature, I abhor thee! *Adieu* all *private interest*, profit, praise, and preferment! I will henceforth perform all my actions and exercises (*O my Lord God!*) for thy only pure and perfect love: I will seek to please and praise thee with an inward, ardent, and amorous affection, for thy self only, and not for thy gifts or graces.

I renounce all *Sensuality*; whether it be in Meat, Drink, Sleep, Apparel, curiosity of my five Senses, or any thing els whatsoever, (*O my Lord!*) I will make no other use of any thy Creatures, than I am absolutely compell'd to by necessity of Nature. I look for no solace but from thee alone, (*my only comfort and content!*)

I renounce all *disordered love* to any worldly person. No favour or friendship, (*O my only amiable Lord God!*) no greatness or goodness of any one, shall make me swerve from my exact duty to thee-wards. No carnal affection to kindred, No tenderness of amity, No private or publick respect, No connivency, or correspondency, shall make me partial in the reproof of Vice, or praise of Virtue. O take up my whol Heart with
thy

thy holy Love; that thy image and perpetual memory, may blot out all species of forreign objects.

I renounce all vain, vicious, idle and unprofitable thoughts, fancies and imaginations. O let my mind not only yield no consent, but no entrance unto them! O let me never more contristate thy holy Spirit with these Vanities; nor hinder my souls advancement and union with thee by these divertisements. I will henceforth compel my heart to some good employment: I will no longer permit it to wander and waste it self in any idle and superfluous Curiosities. No, (*my Lord and Saviour!*) thy bitter and blessed Passion, thy blessings and benefits, shall be the continual occupation of my Interior. *O what have I to do with transitory things, who am made for Eternity!*

I renounce all care and solicitude, which necessity, obedience & charity, do not oblige me to. No natural passions of joy, sorrow, hope, fear, love, hatred, anger, or shamefastness, shall make any impression in this heart of mine, which is pre-ingag'd in thy affection, sealed up and settled in thy contemplation. No pretext of lawfulness, nor shew of fittingness, nor conceit of compassion, nor excuse of necessity, shall procure the admittance of such Passions into my Soul, as may

any way distract, darken, or dull the point of my affection and devotion towards thee, (*my only Lord and Love !*)

I renounce all bitterness of heart against any one. Is he good? be thou eternally praised in him and by him, (*O bountiful bestower of all blessings !*) Is he wicked? Correct him, (*O merciful Creator !*) comfort, encourage, and raise him to amendment. Hath he offended, affronted, injured, or sleighted me? I deserve, (*O great God !*) to be trodden on by all creatures, and therefore I freely forgive him for the past, and give him free leave to add stripes to his injuries for the future. Am I denied the grant of my most lawful and just demands? Thou best knowest, (*O eternal Wisdom !*) what is best for my state and condition: O deny not thy love to my Soul, and let me be refused in all other my requests whatsoever.

I renounce all vain-glory, all self-liking and pride, which may arise from worldly praises, all delight springing from any gift of nature or grace which is in me. *Not unto me, (Lord !)* but to thy holy Name be given all honour and glory. Alas! what am I? what have I? what can I? All is thine, (*O bountiful Lord God !*) Nothing is mine but sin; and therefore I deserve only shame and confusion.

7. *More Acts of Renunciation of our own Wills, even in the most spiritual matters.*

I Renounce all desire of delight in my devotions, all sensible gusts of grace, and all sweetneses and solaces in the inferiour faculties of my Soul. *Ab, my heart!* what is this to thee? follow thou thy Saviour: Thou seekest thy crucified *Jesus*: This is not he, but his gifts. *O my Lord!* it is thy self I seek and sigh after: If thou sendest me comforts for the encouragement of my weakness, be thou ever praised: for thou dost like a most benign and bountiful God: If thou withdrawest them, still blessed be thy providence, which hath secret and several ways of conducting souls to thy self: and if thou wilt make trial of my fidelity, by permitting me to be dull, dry, and desolate in my devotions, be thou equally and eternally blessed.

I renounce all scrupulosity of Conscience, which reflects any way upon the least diffidence or distrust in thy mercy. I am a Sinner, (*O Jesus!*) but thou art a *Saviour*. I have great reason to dread thy Justice; but greater to hope in thy *Goodness*. Heaven and Earth shall sooner fail, than my confidence in thee, (*my merciful Maker!*) If thou

killest me, I will trust in thee. And if I had formerly hated thee, and betrayed thee, as *Judas* did, I would now with penitent *Magdalen* run to thy blessed feet, weep and bemoan my misery, and hope to obtain thy mercy.

And finally, (*O my Lord!*) I absolutely, entirely, and irrevocably renounce my whole *Will* in all things, and totally resign whatsoever any way concerns me, to thy holy will and pleasure. I offer up unto thee the full sacrifice, both principal and accessory, of all that (by thy gift and grace) I am, have, and can; my self, goods, graces, body, soul, senses, heart, will, all. I leave no right or title to any *selfness* in any thing whatsoever: I am no more *myself*, but thy *slave*. O Lord, *Not my will, but thine be done*, for time and eternity. O let me will what thou wilt, or not will at all. Let all my desires be involuntary, if they swerve never so little from thy divin pleasure. *Die Self-will: Live Jesus, my Lord, my Love, my All.*

The Seventh Exercise.

Of Conformity to Christ Crucified.

1. *Ardent Wishes and Desires of perfect Conformity to Christ our Saviour.*

C*rucified J E S U!* Thou only Lord of my life, life of my love, and love of my soul! O that I could reform my life, deiform my love, and conform my soul to thee, the absolute pattern of all perfection.

O that I could imprint thy lively and lovely image in my Heart! fasten all my affections and imperfections to thy sacred Cross, drown all my desires and defects in thy dear Wounds, put off my self totally, and put thee on entirely, *O sacred humanity, O my suffering Saviour!*

O that I could perfectly imitate thee, the pure exemplar of all Virtues! that I could give up my whole self to thee by an Act of irrevocable donation, as thou demandest and commandest!

But alas! I am yet (*O my Jesu!*) all self-love; sin and sensuality. I acknowledg, (*O my Lord!*) what I have, and what I want;

I know what I desire, and what I deserve. I confess I am wounded, I am wicked, I am wretched, and I tremblingly come to thee, my heavenly Physician, to be cured, converted, comforted.

O sweet Saviour! for thy mercies sake, and for thy passions sake, Forget and forgive what I have been, pity what I am, satisfy for what I deserve, and supply what I desire.

2. *We cast our selves at our Saviours Feet, where we beg Humility.*

BEhold (*most merciful Jesu!*) I first cast my self at thy sacred *Feet*, pierced and fastned to the cruel Cross for my transgressions: *Pierce my flesh,* (*O my Lord*) *with thy spear,* and fasten my soul to thy love. O let not pride & presumption nestle any longer in that Heart, which thou (*O meek Saviour!*) lovest so tenderly, and hast redeemed at so dear a rate. O my vain-glory and arrogancy, what have I to do with you, how much do I now detest you? Wash off these stains, (*O Jesu!*) from my poor soul, in these sweet streams flowing from thy wounded *Feet*. O drown these my imperfections in, these sacred Seas of piety.

Give me (*O gracious Lord!*) such true humility of Spirit, that I may perfectly perceive

ceive the abyss of my own nothing and naughtiness, and rightly conceive the immensity of thy greatness and goodness, wherereby I may depress my self unfeignedly, and exalt thee only in my soul. Let me be content to be contemned by all Creatures, desire to be despised, be willing to be troden on as dirt and dust, and the very outcast of the whole world: O let me really hate all honour, and humbly pronounce with mouth and mind; *I am nothing, have nothing, deserve nothing, desire nothing, but only to please thee perfectly, (my Jesu!) praise thee perpetually, love thee purely, and live with thee eternally.*

3: *Before the same Wounds of our Saviours Feet, we beg the virtues of Obedience, Patience, Silence.*

GRant me also, *Good Jesu!* by the merits of these your Wounds, the Virtue of perfect Obedience. O let me never tire in trampling down self-will, in forsaking my own sense, in subduing Self-judgment, in submitting my spirit inwardly to thy inspirations, and outwardly, not only to my Superiors injunctions, but even to the commands of all thy Creatures. O let me have no propriety, affection, or affectation in my
own

own proceedings, but wholly mind thy holy pleasure in all things.

Let me lay down all my desires at thy sacred *Feet*, (*O my Jesu!*) saying, *Lord, what wilt thou have me to do?* so transforming my *Will* into thine, by an absolute forsaking, denying, and annihilating my whol self.

Let me receive, (*O my Saviour!*) as from thy secret providence and permission, not only patiently, but thankfully, all pain, all poverty, all shame, all sickness, and all sufferings whatsoever; acknowledging that I truly deserve worse, and desiring willingly to endure more, that so I may have a more perfect resemblance with thee (*my crucified Lord!*)

Let me learn, (*O my Lord!*) by thy blessed example, the holy lesson of discreet Silence, not only from ill and idle talk, but even from all needless, and unprofitable discourses: Let me rather edifie by the purity of my life and conversation, than by multiplicity of words and conceptions.

O give me, (*sweet Jesu!*) a free and frequent access to thy sacred *Feet*, during the whol course of my life; and a sure comfort in them at the hour of my death.

4. *Petitions for several Virtues, before the Right hand of our Crucified Redeemer.*

From

From thy blessed *Fest* (*O my dear Lord!*) I raise my humble devotion to thy all-holy *Hands*: and beg leave to cast into the sweet Fountain issuing from thy powerful right Palm, my manifold Sins of Malice and Injustice; with all my faults of Hypocrisie and Ingratitude, Falshood and Infidelity, Rancor and Revenge.

Renew, (*O Lord God!*) a right spirit within my bowels: Let exact Justice be the square of all my actions; Truth the touchstone of my words; and Sincerity the subject of my thoughts.

Let me be punctual in performing my duty to thee, zealous in punishing my self, and charitable in compassionating my neighbour. Let me ever yield, first unto thy *Sacred Majesty*, all honour and glory, reverence and respect; laud and love, gratitude and obedience, with my whol heart, soul, and strength; next to my *Superiours, equals, and inferiours*; and lastly, to my own *body, soul, and senses*, that which is my duty, and each one of their respective dues. O let me fully perform what I am bound to, carefully eschew what is forbidden me, and uprightly walk according to my calling.

O let me never presume to slight, scorn, suspect, judg, or condemn any person; but
sincerely

sincerely serve, succour, and seek the temporal and spiritual good of all men whatsoever, even of my profess'd and most peevish Enemies.

Lord Jesu! give me grace to imitate thy Virtues, to be grateful for thy Gifts, and to make use of thy Goodness, in order to my souls advancement in the way of thy dear love and desired union with thy divine Majesty.

5. *Other Petitions, before the Left-hand.*

ANd in the Sacred wound of thy Left-hand, I humbly intomb all my offences of Negligence, Tepidity, Sluggishness, Cowardise, and Pusillanimity; all my my Covetous desires, all Impurity, and all Intemperance. Purge me, (*O my powerful Lord!*) purifie me, (*O my merciful Saviour!*) Give strength, comfort and courage to my feeble and frail nature, that I may pass undauntedly through all difficulties and dangers, to come to thee, and to repose in thee, the only center of my desires.

Grant me (*O my Lord!*) Chastity of body, and Cleanness of heart; Temperance in my appetites, and Sobriety in my senses: Gravity in my deportment, and Moderation in all my proceedings; that nothing may dislike

like thee in my soul, nor dissolve the sacred knot wherewith thou hast fastned me unto thee.

Give me also (*O Jesu my Lord!*) perfect Poverty of spirit. O permit not my soul, designed to enjoy thee, (her only solid and satiating object) to be intangled with the least affection to the poor and perishable trifles of this world. Behold, I cast my self, unclothed from all creatures, into thy naked embraces, (*O crucified Saviour!*) I desire to clip nothing in my folded arms, but a breast burning with desires to please thee (*my Redeemer!*) and a heart melting away in thy love. I make choice of thy bare Cross, (*O Christ!*) for my best inheritance; I stretch out my opened folds, to meet thy holy and heavenly huggings. O let me never more be unclasp'd from thy blessed bosom: Be thou (*O my great-little naked-Jesu!*) my rest, during the short time of my life; and my refuge at the dreadful hour of my death.

6. *More humble Petitions before the Sacred Head and Face, of our Crucified Saviour.*

AND now, (*O merciful Saviour!*) I humbly convert my eyes and contemplation, to thy sacred *Head* crowned with thorns,

thorns, and thy divin *Face*, all besmeared with gore and spittle, for my sake: Here, I implore strength, (*O Jesu!*) for the weaknesses of my head, and pardon for the wickednesses of my five Wits and Senses. (*O my Lord!*) I desire to bury in these thy innumerable Wounds, the enormous number of my iniquities: and I beseech thee, for these thy sufferings sake, to adorn my weak capacity with so much solid Wisdom as may fitly suit with my condition. O let me never think, speak, or act any thing, which is not season'd with the salt of Discretion! Let me seriously weigh each circumstance, and patiently wait thy leave and leasure, before I leap into any work.

Enlighten me, to see cleerly thy will and pleasure, and impower me exactly to fulfil and follow it: Open the eyes of my Understanding to behold my own baseness and wickedness, and give me thy gracious assistance to reform it: Help me to frame a right judgment of the real vileness and vanity of all transitory things, and indue my heart with courage to condemn them.

Inebriate my affection, (*O amiable Jesu!*) with the sweetness of thy love, and let all worldly solaces savour of bitterness to my soul. Let me be deaf, blind, and dumb, to all

all things which are not thy self, *O my crucified Saviour!*

Let me prudently discern, and piously perform, each parcel of my duty, in its due circumstance of time, place, order, measure and manner. Let that holy and innocent Simplicity, (which is the Virtue of thy Saints,) shine in all my actions. Let me not be curious to know much, but careful to practise much, and cordial to love thee much, (*O my only Lord and love!*)

Cleanse my Will from all self-seeking; Keep my Memory from all superfluities; Close up my Senses from all vanities; that my happy soul, seperated from all sensible images, may quietly tend to thee only, sweetly repose in thee and continually enjoy thy blessed presence.

O let thy pure and perfect love, (*Dear Lord Jesu!*) be the faithful Scout-watch over all my proceedings; that no foreign affection, no sinister intention, no self liking, or self seeking may steal into my heart, and defraud, or disturb its happy enjoyment of thee, and holy unity with thy divin Spirit,

Grant, (*O my Lord!*) that I may prudently turn all good events, and all bad accidents, to my spiritual profit; by reflecting wherefore they befall me, of what they warn me, and how far they concern me. Let me learn

learn thereby, gratitude to thy Goodness, fervour in Prayer, contempt of my self, humility of spirit, care of my actions, resignation to thy will, amendment of my life, or what else thy holy Spirit shall please to intimate by these fatherly visitations.

O sacred *Head* of my crucified Saviour! be thou my certain succour during my lives conflict; and my sure place of retreat, in my last agony of Death.

7. *And finally, Ardent Petitions before the Heart of JESUS, wounded with a Lance.*

ANd Lastly, I reverently approach to thy dear *Heart*, (O amiable Lord *Jesu!*) opened with a cruel Lance, in the sight of thy blessed Mother, and thy beloved Disciple, for the love of my Soul, (O my *Jesu!*) I here implore thy pardon for all my perverss affections, and irregular appetites.

Give me thy leave, (O my loving Lord!) to creep into this sweet *hole of the rock*, this sacred *cleft of the wall*, this unlock'd closet of heavenly treasures, this saving *Ark* of the *New Testament*; and shut you (O *Jesu!*) the door from without; that free from the deluges of all wickedness, and dangers of the World, Flesh, and Devil, I may sit *solitari-*
ly,

ly, silently, and sweetly, hearkning to thy divine whispers in my elevated Soul.

Purge all my impurities; (*O my dear Saviour!*) in the precious Blood streaming from thy patent side, and replenish my heart with thy perfect love! Oh! drown me, wound me, burn me, and consume me in thy divine flames of affection; that I may love thee strongly, purely, perfectly, perseverantly.

O grant, that I may leave all things with alacrity for thee, (*my beloved Jesus!*) though never so great; to loath all things joyfully for thy love, though never so good; to do all things contentedly for thy honour, though never so hard; to suffer all things patiently for thy sake, though never so painful; and to persevere constantly in my pious practices, for the sole satisfaction of thy holy Will, and the accomplishment of thy blessed pleasure.

O let me be incessantly calling and knocking at this sacred gate of Mercy: Let me be still sighing and seeking after thee, (*my Jesus, my Saviour, my Lord, and my Love!*) Let me be always thinking, ever talking, and perpetually tending to unite my heart to thine, to conform it unto thine, to transform it into thine, that so I may be all thine, and thou all mine for time and eternity. Grant also,

also, (*dear Jesus!*) that I may truly love all others in thee and for thee. O inflame my Charity, quicken my Faith, rectifie my intentions, strengthen my confidence in thee, destroy all complacency in my self, establish me in all these my good purposes, and let me be as often minded of my now-promis'd duty, and encouraged to proceed forwards in the path of perfection, as I shall eye the sacred image of thy crucified humanity.

Elevate my desirous Soul unto thy self, (*O Jesus my Lord!*) above all chances, changes and creatures. Oh! let it be so totally attentive to thy presence, so intirely taken up in thy contemplation, and so wholly absorpt in thy love; that no outward objects may touch or trouble it, no inferiour cares or cogitations may intangle it, nothing may impede the free intercourse of thy heavenly friendship, nothing may stop the sweet influence of thy divin graces, or any way interrupt its happy, quiet and holy tranquillity.

O dear, and open'd *Heart* of my dying Lord Jesus! be thou my sweet comfort during this lives Pilgrimage; and my sure Sanctuary in its last period.

The Eighth Exercise.

Of perfect Union with G O D.

- I. *Our Soul seeks nothing but Gods lovely presence, and desires nothing but the presence of his Love.*

O Infinit, immense, and unmeasurable abyfs. of all bounty ! O ever-flowing Fountain of mercy ! O undrainable Sea of love ! O my Lord, my Sovereign, my Saviour, and my Sanctifier ! Behold I return into thee the sweet source of my beginning ; I run into thee, the gracious Preserver of my being ; and I desire to rest in thee, the only hope of my Souls happiness.

Be thou henceforth, (*O my Creator !*) the sole subject of my thoughts, and the only object of my love : Be thou, O God of my heart, *Heart of my life, Life of my soul, and Soul of my Love!* my part and my inheritance for ever : I choose thee only, I offer up my self wholly, I consecrate my self heartily, and dedicate my self eternally, to thy love, honour, and service.

Ab, good God ! where dwellest thou ? which is the pleasant place of thy abode,

(O

(*O King of glory, and Comforter of my Soul?*)
 I seek nothing but thy lovely presence, I desire nothing but the presence of thy love. My soul sighs to see thee, my heart covets to have thee, my love longs to enjoy thee, and I can expect no perfect content, until I am totally united unto thee.

If I now beg a glimpse of thy divin face,
 (*O my glorious Lord!*) then a drop of thy heavenly grace, and afterwards a dram of thy dear affection; Yet in all this, it is thy self, (*O sweet God!*) which I demand: thy whole self is the only satiating object of my boundless desires and unlimited affections.

2. *Fervent Acts of Love and Affection.*

I Desire to love thee, (*O only amiable Lord God!*) by all means, and beyond all measure, until I am totally transform'd into thee by love; O do thou freely and fully possess my spirit, guide it, govern it, enlighten it, inflame it, elevate it, inform it, and transport it, how and when thou pleasest.

Oh! Let all adulterate love be quite banished, all multiplicity vanish away, and all impurity and self-seeking swallowed up: Let thy love be my light, my liberty, my life!

Lord, I desire but two things in this world: To love, see, taste, and enjoy thee,

My

My best beloved; and to be humbled, despised, rejected, and esteemed a reprobate for thy love.

O sweet life! O loving Jesu! what a heaven, what a happiness is it to love thee? O how lovely, how loving, and yet how little loved is my God?

O source of all goodness, and center of all good souls! What is the greatest love of mother, friend, life, or any thing els? Art not thou (my God!) all this to me, and all in all? Ah, my Soul! what didst thou ever best love? And didst thou love thy Lord God as much? I blush, (O my dear Lord!) I sigh, and am ashamed to answer: I will henceforth do any thing, suffer any thing, and leave all things for thy love. I will not live but languish, not breath but burn, by an extasie and excess of love.

3. *Further Acts and Extracies of divine Love and Affection.*

O Fire! O flames! Burn, Consume, Annihilate. Alas! *Beauty of Angels!* how late and how little do I love thee! O come into my Soul; behold a poor lodging, yet such as it is, it is all thine: I conceal nothing, I reserve nothing; heart, soul, spirit, all is thine own, compose all, dispose all,
P depose

depose all unruly passions, impose what Penitence thou pleasest: I accept it, (*O my Lord!*) only repose peaceably in my soul, and let no foul or false affection interpose it self, to disturb this blessed union.

O that I could please and praise thee purely, perfectly, perpetually! Oh, that I could love thee faithfully, freely, and fully, in all & above all things, (*O my all and only love!*)

I acknowledge my self bound, (*O Lord!*) in thy chains of Charity; I am burn'd in thy fire; I am wounded, and won to thy love; But what shall I say, What can I give? All I have is not worthy of thee, and yet is thine already: Ask (*my sweet Lord!*) and have; choose and take; make me such as thou desirest, and then take me to thy desire.

Give thy self, (*O great God!*) to my soul, and then take my soul with thy self in it: My life, liberty, love, all, is thy own. My last Will is already made, in which I bequeath all to thee, thy own Death and Passion, all thy Mercies and Merits, all the praises and perfections of thy dear Mother, and the blessed Saints and Angels, and all the goods, glories and splendors of all thy creatures.

All that I am, have, and can, both spirituals and temporals; kindred, friends, riches, health, honors, estates, offices, devotion, all

is at thy disposal. I am resolute, (O my Lord!) I am resign'd and indifferent, to have them increased or diminished; to use them to thy glory, or to lose them altogether.

4. We return back to our Creator, all that we have, are, and can.

I Give thee back (O merciful Maker!) my whole being, either to be what thou wilt, or to be nothing at all, to love thee, or not to live at all.

I offer to thee, (O pious Redeemer!) my sins to pardon, my works to perfect, my will to purifie. I offer thee my wounds to cure, my soul to cleanse, and my spirit to comfort.

I offer to thee (O holy Spirit!) my intentions to rectifie, my inclinations to sanctifie, my affections to deifie.

Finally, I offer all for one, I give all to one, and all I desire is to be all one with thee, (my all and only Lord and love!)

Thou hast given me, (O my bountiful Creator!) the whole world in freehold, for one penny of Rent, saying; Child, give me thy heart: O Lord! Let this penny never want the superscription of thy grace, and let me never want thy grace to pay this rent.

O my Lord! all that I have is but two small mites, I cast them into thy hands, and had I more, I would give more; Dispose of

them both, (*dear Lord!*) of my Body and Soul, as best pleaseth thee, that thy will may be perfectly performed, and thy name purely sanctified in both.

O sweet God of my heart! Let me embrace thee in the two arms of profound *Humility*, and perfect *Charity*.

O let my Heart faint and melt away in the fire of thy Divin love, let me lose my self to find thee, be out of my self to live in thee, and be empty of my self to be full of thee.

O Son of Justice! dissolve with a beam of thy brightness, the frost of my heart; and resolve it into tears of affection.

5. *We declare our Weariness of all things; and our desire of divin Union.*

O *Beautiful and best-beloved of my Soul!* I am weary of this wretched world: and I breath, thirst, and sigh after thee, the sweet fountain of life-giving and soul-saving waters: *O true rest and refresher of my faint and feeble heart*, out of whom there is neither comfort nor content; Let me shroud my self under the shadow of thy wings, until iniquity and infirmity have an end.

Come, (Lord Jesu!) Speak thy sweet words of love to my languishing soul, for thy servant hears thee. Give me courage, alacrity,

crity, fervour and fidelity in thy service, during the few remaining moments of my wretched and wearisom pilgrimage.

O rest, long expected, and much sigh'd after! where shall I seek thee; and when shall I find thee? where sleepest thou, (*O dear Spouse!*) at Mid-day, in the heat of love? Where is thy seeret cabinet of Contemplation, which thou hidest from the wisdom of Worldlings, and revealest to little ones and humble of heart? *O* shew me the bed of divin Union, wherein thou reposest with the simple, solitary, and mortified soul! *O* let my poor heart have the honour and happiness to rest in thee, to remain with thee, and to be united to thee.

O God of love! wound my soul with thy sweet wounds of love, which nothing can cure but death, wean it from the worlds vanity, and wed it to thy increated verity; that treading all creatures under me, I may be rapt into thee (*my Creator!*) above my self, and there like the happy dove in the secure Ark, repose my weary and faint limbs in thy bosome, *my Sovereign Lord and lover!*

6. *We humbly beg that One thing, which is only necessary.*

O *Divin Wisdom!* Lead me into the solitude, speak unto my heart, teach me

and thy holy will in all occurrences. My deep sighs, & secret desires are not hid from thee; And thou knowest nothing can fully cure, comfort and content me, but thy self, the *one and only necessary thing*. O then take my self and all: and give me that *one thing* in whom are all things.

O sweet waters of divin Love! which flow from the blessed bosom of the Divinity, and from the open side of my Saviors Humanity! Run into my bowels, and like pure oyl, penetrate and possess every parcel of my spirit; Irrigate and inebriate it, overflow and absorb it, that it may be transformed & conformed to the divin Spirit, so that all my actions, cogitations, and affections may be spiritual, divin, Deiform.

O let my ravish'd Soul, full of life and fire, break forth into these flames of joy and jubilation, *I have found him, whom my soul loves, I have him, and I will hold him*. This is it, which by reading I sought, by meditation I found, by prayer I desired, and by contemplation I enjoy.

O how the earth stinks? how loathsome are all creatures to me? O rest, O sweetness, O true and solid pleasure! O how great is the difference between this spiritual, and all fleshly delights? O the multitude of thy sweetnesses, which thou hast laid up, O Lord, for them

them that fear and love thee ! O Lights ! O Delights ! O Extasies of spirit !

Wound me, (O sweet God !) burn me, consume me, crucifie me ; Let me cry out with that Lover ; Retain, O Lord, the floods of thy grace, or enlarge my heart, for I can hold no longer. I thirst, (Lord !) give me this water. O when ? how long ? how much ?

7. Our enamoured Souls rest sweetly in this secure home and harbour.

O My Soul ! how good is it for us to be here ? O sweet and secure home and harbour ! Let us remain and rejoice here for ever. I will keep thee, O my dearly beloved ! and I will kiss thee ; I will conjure thee to remain with me : I will rather lose my self, than leave thy presence.

My beloved is mine ; his honour is mine, his heart is mine, his heaven is mine : And I am his : behold the key, the keeper, the soul, the body, the lord, the whol, (O my God !) is thine ; Behold, my liberty, my life, my love, all is thine, (O my Jesu !) and thine alone ; Repose therefore, as a sweet posie, between my breasts ; sleep, like a bridegroom, in my heart ; and reign, like a King, in the closet of my Soul.

Come, Lord Jesu ! come quickly ; take full possession of thy own : Come, and please

thy self, love thy self, and serve thy self in me, as thou desirest and deservest to be pleased, loved, served.

Let thy love (*O King of love!*) be the life of my Soul, and the lease of my life, that when I cease to love, I may cease to live.

In thy love, (*O Jesu!*) I end this act of love, though my desire actually to love thee is endless: Oh! let me live and die in thy love, and for thy love; that by love I may for ever reign and remain with thee, in thy Kingdom of love. *Amen.*

¶ 8.

**Devotions, Exercises, and Elevations,
for Communion.**

1. *What is to be done before Communion.*

THe due Preparation to this divin Banquet requires *Two* things.

1. *Purity from all Mortal sin, and from all affection to it:* This purity is obtained by an humble Confession, a hearty Contrition, fervent Prayer, a careful custody of heart, and a right intention in Communicating.

2. *An actual Recollection and Devotion:*
which

which is gotten by pious and affective Considerations; by Faith and Confidence in Gods Mercy; by a thirsty desire to See, Enjoy, and be united to God, who is our sweet and Sovereign Good, our Father, Friend, and Food, our Guest, our Master, and our Meat.

Several Considerations before Communion: To move our Souls to Affections, and to excite them to an ardent Thirst and Desire of JESUS's presence.

1. **W**hat is the blessed Sacrament? But a pure Fountain flowing out of Paradise, watering the whol Church, refreshing all the Pilgrims of this World, and quenching all their passions & temptations. I desire, (*O my Lord!*) to drink of this water. Dispose my heart (*Dear Jesu!*) thou who art Author of the desire, Let me not bring a heart of paper to this Fountain; which after a little received dew of childish devotion, will presently fleet away for want of care and custodie: Nor let me bring a heart like a Sieve, which will retain no moisture: But let my heart be like a Sponge, to receive and retain the dews of thy divin Graces and Blessings, and to be totally imbru'd, inebriated, satiated with thy heavenly sweetneses.

2. *What is in this Sacrament?* My God, and all that is good: My Saviour, and with him, his Body, Blood, Soul, Humanity, Divinity. My Jesus, and with him, all his mercies and merits. Who would not desire an Union with so great a God, so good a Saviour, so gracious a Jesus!

3. *How did the poor Magdalen lament the loss of her Master at the Adournment?* Ah, my sweet Lord! where art thou? what can I do but sigh and sob in thy absence? Who will pity my Case? who will plead my Cause? who will pardon my Crimes? who will save my Soul? Thou only art all my comfort; come therefore to me, or take me to thee.

4. *The holy Baptist esteem'd himself unworthy to loose the latchet of thy Sandals: St. Peter, to be in the same Bark with thee: The Centurion, to admit thee under his Roof: And what art thou (my poor Soul!) compar'd to these great Saints?* Lord, I am not worthy of this honour and happiness which I much desire: *Depart therefore from me a sinner*, or rather come to me, and cause that I may sin no more.

5. *Who is the Guest I mean to lodge?* One who infinitely surpasses all created perfections: One, whose power fram'd all, whose providence governs all, whose beck can in a moment bring all back to their Original Nothing.

Nothing. And is it possible he will descend to dwell in houses of Earth? If the Heavens cannot contain thee (*Dread Sovereign!*) how shall my soul? Whence (*O Lord!*) is this thy goodness to me? Who am I to deserve it? No, 'tis thy *Love* that brings thee to me; and 'tis my *Confidence* that leads me to thee. O that I were as clean as thy *Empyrean* Heaven to entertain thee? as *Pure* as the Virgin *MARY*, to receive thee!

6. What need I other Motives of *Humility*, than to see thee, (*O Jesu!*) so humble in this Sacrament? Thou annihilatest thy glory to become my food, who art the food of worms. *I am* (saist thou) *the bread of life*, take me, eat me, digest me, nourish thy self with me; have as much power over me, as much possession of me, as of a morsel of bread which thou swallowest. Come then, (*O my Lord and Lover!*) take full and free possession of me, establish thy government, adorn thy lodging, command, control, correct all; be thou all in all in my Soul, &c.

7. With desire, (saist thou, my sweet Saviour!) *I have desired to eat this Pasche with you before I suffer.* Why (*O Lord!*) dost thou so much desire it, and I so little? What good will come to thee by it; and what good will not come to me by it? Dost thou
of

so heartily desire my good, and shall I not desire my own good and thy glory?

8. *At what time was this pledg of the divin love, and comfort of our life instituted?* Just in the night of our dear Saviours Passion, immediately before he was hurried away to Death. *O Love without limits, O mercy without measure!*) When men seek out the means to bereave thee of life; Thou inventest this Banquet to give them life. How well, *(O Loving Jesu!)* dost thou teach me to repay good for evil, and to give my life and blood for my *Enemies?* but much more for thee, who hast shew'd me such large tokens of thy tender affection.

9. *In what place?* In a Chamber, on high, well swept, well prepar'd, freely profer'd, wherein our Redeemer wrought strange things, both before and after his Resurrection. *What Lodging, O Lord!* shall I offer thy sacred Majesty? *Child, give me thy heart.* Lord! take it! behold I neither lend it, nor sell it, but I freely and fully give it unto thee for Nothing; And yet I give thee nothing but thine own. *O Lord!* It is not clean; purifie it with thy Blood: It is not adorned; Beautifie it with thy Grace, Love and Favour: It is not High, but base, mean, terrene; Elevate it with thy ennobling Presence, touch it, draw near it, and draw it near.

near thy self: And then work in it thy holy will and pleasure.

10. *Who were the Receivers?* The twelve Apostles: whereof one was a Traitor? *Is it I Lord?* Alas! If there be any one, I am most likely: yet my comfort is, that I come not with any such treacherous intention, but to lodg and love thee, to obtain pardon for my Sins, and to implore thy Grace, that I may sin no more.

11. *O my Soul!* how mercifully hath thy Lord and Maker provided for thee, nourished thee, cherished thee? All living creatures stand in need of such sustenance as is conformable to their nature, without which they cannot live and subsist. Some of them are *Corporal*, Others are *Spiritual*: Man partakes of both, as consisting of Body and Soul, (which are two different things wedded together by the divin Wisdom, and in a most wondrous manner, not to be understood by our weak capacity.) Mark now, *O man!* (admire and weep in the extasie of thy joy and love) how God provides meat for thy *twofold Nature*: For thy *bodies* food, physick, and support, He provides, preserves, and sustains all sublunary Creatures: and for thy *Souls* food, physick and support, He provides the bread of Angels, and himself in person; the *Baker* being the Holy Ghost,
the

the *Oven* the *Virgin Mary*, the *Fire* Charity, the *Matter* Human Nature united to the Divinity : O prodigies of Affection!

12. *Thy other Sacraments*, O my Lord and my God ! contain and give Grace, but this contains and gives the *Author of Grace*, the *Fire* of Love, the *Sun* of Justice, the *Fountain* of Mercy : This therefore surpasses them, as far as the *Sun* doth its *Beam*, the *Fire* its *Flame*, and the *Fountain* its *Rivulet* : O how excessive is thy Love (*Dear Lord!*) to my poor Soul ? in that thou art pleas'd to visit it in thy proper person ; to cure, cleanse & comfort it with thy own divin hand and heart, to nourish it with thy own blessed Body and Blood ! O what thanks, honour, love and gratitude, are due to thy infinite bounty and liberality ! O my Soul ! where are thy exclamations, admirations, extasies of affection ? Remainest thou alone insensible, dry, and undevout, amongst these miracles of Gods goodness towards thee ? Hast thou no heart, no feeling, no fervour amidst these flames of his Charity ? Enkindle new fires, O Lord ! in my heart ; burn it, consume it, annihilate it in the furnace of thy Love.

13. O the admirable power of my God which works so many Miracles at one Word of his servants mouth ? Bread becomes Flesh, Wine

¶ 8. Devotions before Communion. 47

Wine Blood, the Creature our Creator! Speak also a Word (*Sweet Jesus!*) to my Soul; say, This Soul is mine: Take it (*Lord!*) transform it, change it into thy self: Let it be no longer mine but thine, for all future time and eternity.

¶ 14. Why was this divine Sacrament instituted under the forms of Bread and Wine?

1. To shew the necessity of it. Can our bodies live without bread and drink? And can our Souls live without thee, *O loving Jesus!*

2. To teach us what Union our Lord desires to make with our Souls: Is not meat and drink incorporated into our substance? And is not this the effect of thy Sacramental presence (*O Saviour!*) in humble and holy Souls? O what alterations, what alienations, what extasies do they feel in and after Communion! They do not breath, but burn; not live, but languish; their life is all Love, their Spirit all Fire. O Lord, let fall one drop of this dew upon my dry Soul! Give it (*good Jesus!*) one Spark of this Fire, one Beam of this Light, one Draught of this rebrating Affection.

¶ 15. This is my Body which shall suffer for you; This is my Blood which shall be shed for you: I bestow on thee (*O beloved Saul!*) not my Riches, not my Cloaths, not any of my Creatures, but my own dear body dying for thee,

thee, my own precious Blood poured out for thee. Seest thou how prodigal I am of my Love and Life, of my Body and Blood? all which I give thee, as a seal of my Promises of *Pardon* here, and of *Paradise* hereafter. And canst thou remain still deaf to these powerful charms of my love? Wilt thou not be yet won by these woings of my Affection?

16. *To whom* (O my Lord!) *hast thou given this great power over thy self*, to consecrate and transubstantiate Bread and Wine into thy sacred Body and Blood? Not to Angels, but to Men, that every one may have free access to this sweet Fountain at all times, without horror or apprehension. And (O my soul!) shall we perish with hunger and thirst, through our own laziness, coldness, and tepidity?

17. The holy Prophet *Elias*, being overwhelmed with sadness, cast himself on the ground, under the Canopy of a *Juniper* tree in the Desert; where crying out to his Creator in the bitterness of his heart, as one weary of the world, of his life, of all things; O my God! (saies he) *It is enough; take away my soul out of my body, for I am no better than my Fore-fathers*; which said, He fell into a slumber; But an Angel awaked him, wills him to *arise, and eat*, for that he had yet

a great journey to make: who obeying his commands, walked on safely in the force of that food, even to the Mount *Horeb*. O my poor desolate and disconsolate Soul! How often do we faint and fall under our burden? We are sometimes weary of our life, and then we desire to be dissolved, and to be with our dear Saviour Christ. When beholding a Table ready set, cover'd and prepar'd, we *Confess and Communicate*, and presently our Heart is eased, our Spirit is fortified, our Fear and Sadness are diminished, our Courage and Confidence are augmented; new Life, new Love, new Vigour, new Fire, new Fervour is poured into our Souls; all seems ease, and we run on in the race of our earthly Pilgrimage, with joy and alacrity. Up therefore, (*my soul!*) take courage, thy God is for thee, and with thee; eat and drink of this heavenly Banquet, and stop not thy course till thou arrivest at his holy Mountain.

18. *For what doth a poor Pilgrime petition?* but a little food to refresh him in his journey. *What doth a Prisoner seek and desire?* but life, liberty and food. I am a Pilgrim (O my God!) banished from my Countrey and Kindred: I am kept in a double Prison, my Soul in the Body, and both in the World, (out of which I cannot hope to be freed, with-

without many a bitter pang :) In the mean space *What* do I ask of thee (*my Lord and Saviour !*) but my daily *Bread* ? True Sorrow for my offences, which is the bread of Sinners : True Devotion, which is the bread of Children : And the blessed Communion, which is the bread of Angels. Admit me, (*dear Jesu !*) unto this divin Banquet, and permit me to fill my hungry Heart and Soul at this holy Table, that so I may get strength and courage to go on in my *Pilgrimage* : Patience and Perseverance to support my Imprisonment ; till thou, (*O my Lord, my Love, and my All !*) shalt be pleas'd to call me to thy *Eternal Rest, Eternal Life, Eternal Liberty*.

Other Considerations to stir up in our Souls an ardent Desire of the sacred Communion.

COME to this divin Table, (*O devout Soul !*)

1. As a sick and sorrowful *Patient* to his pious and powerful *Physician* : detecting his wounds, declaring his wants, and humbly demanding a Remedy.

2. As a disloyal *Servant* to his Lord and *Master* ; promising amendment, and begging pardon and reconciliation.

3. As

3. As a starv'd and aham'd *Prodigal Child* to his tender and compassionate *Father* : to be receiv'd, relieved, revived by his Bounty.

4. As a *Friend* to his *Friend* ; who thus lovingly invites him ; *Come my friend, Eat, Drink, be inebriated, my dearest* ; I will refresh and recreate you ; Come with confidence, and sit down at my Table, *My delights are to be with the Children of men.*

5. As a poor *Beggar* to a rich *Benefactor*, desiring to be clothed, lodged, nourished.

6. As a rebellious *Sinner*, to his merciful *Redeemer*, resolving to honour him, love him, and serve him better for the future.

7. As a loving *Sponse* to her loving, lovely, and beloved *Bridegroom* : to kiss and embrace him, and to be constant and faithful to him, to live and die with him for time and eternity.

8. As a wounded and wearied *Hart*, desiring *Water*, and panting after *Jesus*, the Fountain of Life and Love.

9. As an *Hungry Person* to a gorgeous Banquet, where all is ready, to which he is lovingly invited, where he may be fully satiated.

10. As a Covetous man to a Mine of Money : Is not *Jesus* your Treasure ? where then is your Heart ? Give all, and thou shalt have all ; Give thy self, and thou shalt have God :

God: O happy exchange! O holy Usury!

11. As a weather-beaten *Souldier* to his *Prey* after the *Victory*: What *Spoils* are here, (*O Souldier of Christ!*) What a rich *Booty* maist thou here freely take?

12. As a little *Child* to his *Mothers breast*, to be suckled, cherished, comforted, and to rest in her bosom,

13. As *S. Mary Magdalen*: 1. Either like her a *Penitent*, lying prostrate at the feet of *Jesus* in a *Banquet*, Anointing, Weeping, Washing, Wiping, Embracing them: 2. Or like her a *Patient*, at the foot of the *Cross*: receiving into your *Breast* the drops of *Blood*, distilling from your *Saviours* open'd side, to cleanse, cure and comfort your *Soul*. 3. Or like her a *Contemplative* at the *Monument*, providing for *Jesus* a *Sepulcher* in your *Heart*. And he calling [*N.*] answer him, *Master*: Welcome; It is enough: And then fall into an extasie of *Love* and *Affection*.

14. Remember the *Dialogue* between *Christ* and the *Cananean Woman*: She begs, cries, calls, importunes him for an *Alm*: *Jesus* refuses, because (saies he) the *Bread of Children* is not to be cast to the *Dogs*: 'Tis true (*Lord!*) yet the *Dogs* are permitted to catch the offal crumbs which fall from their *Masters* table; & that is as much as I desire, and much more than I deserve. Apply it to your self.

15. Ima-

15. Imagin your self seated at Board, with your blessed Saviour in his last Supper, with all his Apostles about him: And that you receive from his sacred hands (as you do from the Priests) his precious Body and Blood, which he reaches to your Mouth, saying: *Take, Eat, be satiated, and Inebriated, This is my own true Body and Blood,* which I here give you; Remember this my Love and Liberality, and Go in peace, I am with you, Be not afraid. O excess of Comfort and Content! O love able to melt a Rock into affection! Reply accordingly, and consider you are now present at the same Supper, have the same Meats and Drink set before you; the same Sacrifice, the same Priest, the same Love bestowing it. Let your Heart be the Altar, your Soul the Pix, and your Will another Sacrifice,

The first of the precedent Considerations, dilated with Affections; which may serve as a pattern, by which the others may likewise be enlarged, according to each ones capacity and devotion.

As a Patient to his Physician.

Take pity on me, (Lord!) for I am weak and infirm. The healthy have no need of a Physician, but they who are ill at ease: nor did
you

you come (Dear Saviour!) to call the Just, but Sinners. And alas! I am one of them, My Soul is sick and sinful; My heart is sore afflicted and ill affected: I am all full of disordinate affections, unruly passions, violent temptations, and vain distractions: I am nothing but impatience, impurity, impertinency, immortification, inconstancy: I am made up of pride, presumption, propriety, partiality. Oh! my Soul is sick all over! All is self-love, self-will, and self-seeking. Thou (O sweet Jesu!) art my Physician: and if thou art so pleased, thou canst soon parit me. Take therefore (O compassionate Saviour!) the care and cure of my sick Soul, into thy sacred and powerful hands; for all my hope of help and health is from thee only.

O what subject of Comfort, Courage, and Confidence hast thou (my weak Soul!) since thy Physitian is Almighty, having all creatures at his command; All-mercy, his Love making him do what is best; All-wisdom, knowing all Consciences, all Wounds, and all the ways to Cure them!

Wherefore (O Soul-saving Physician!) if thou art always ready and always willing to heal thy poor Patients: what need I fear but only to displease thee? or care but only to content thee? If any earthly Physician had

had all these joint qualities; Would he permit any Patient to perish? See then (*my soul!*) where the defect is: In the *Patient*, or in the *Physician*? And finding it assuredly in thy self: Remove it speedily; and then approach it confidently.

Alas! my Body is an *Hospital*; my Soul is the *Patient*; my *Diseases* are, A burning Feaver of Choller, a cold fit of Tepidity, a Tympany of Pride, a Drop sic of Avarice, a Fistula of Self-love, &c. very dangerous, and deep Diseases! But behold, my *Physician* is coming in person into my poor House and Hospital, to lodg and live with me. O Love! O Lord! O Father! O Physician! Behold my *Wounds*, and my *Wants*.

But *What is the Physick* he prescribes, What the *Plaisters* he applyes? Admire with Joy, (O my sickly Soul!) accept with Gratitude, drink and digest with Delight and Comfort. Here are no bitter Pills, no unsavory Potions, no corroding Drugs to be swallowed down; but the most sweet, solid and wholsom food of Angels, even his own most precious Body and Blood. O Love unheard of! O *Physick* beyond imagination! The Lord, the King, the Father, the Physician hath made a *Bath* of his own Blood, a *Medicin* of his own Flesh, a *Banquet* of his own Person, to Bathe, to Cure, to Nourish his Son,

Son, his Subject, his Slave, his Patient, his Enemy, a Worm, a Nothing. O my Soul! How shall we reward so charitable a Physician! O my Lord! First Cure me, and then take me for thy Fee!

And how was this *Physick* obtained? At what *Rate* was it purchased? and by whose *Love* and *Expences*? Surely all Heaven and Earth could not pay it, but God gave his only Son for the price of it! O excess of Goodness and Mercy! The *Physician* himself is also the *Physick*, the *Potion*, and the *Price*. O *Mystery*! O *Miracle*! The *Physician* is let blood in the *Hands and Feet*, with *Nails*; in the *Head*, with *Thorns*; in the *Heart*, with a *Lance*; He is *Drenched* with a bitter *Potion* of *Vinegar* and *Gall*; and in the end, He *Dies* a most painful death on the *Cross*. Why all this? To give *Health*, *Strength*, *Liberty*, and *Life*, to my sick and sinful *Soul*. O dear *Jesu*! how much am I thy *Debtor*? O *Angels and Saints*! concur with me to give him *Thanks*. O *Heaven and Earth*! help me to praise him. O my *Body and Soul*! consume as *Wax* and *Oyl* upon the *Altar* of his *Love*. O all my *faculties*! melt away in the *Fire* of his *Charity*.

Lastly, O my *Soul*! This *Physician* is no *stranger*, no *forreigner*, but thy *God* and thy *Father*. And how happy am I, (O my good *Father*!)

Father!) to be under thy skilful, tender, and loving Hand! Lance, cut, kill thy Child, if thou spare him for Eternity.

*Other Acts, Affections, and Preparations
for Communion.*

Christ's Invitation.

Come unto me all you that labour, in temptation and trouble; all you that are overtaken with your burthensome body and bad nature; All you that are assaulted with vicious inclinations and violent Passions; All you that are dismayed at the Memory of your past offences, and at the feeling of your present frailty.

Come to me, your *Father*, your *Physician*, your *Food*: Have you *sinned*? I will forgive you. Are you *Sick* and *Wounded*? I will comfort and cure you. Are you *Troubled* and *Tempted*? I will ease and deliver you. Are you *Weak* and ready to faint under your *Burthen*? I will nourish and strengthen you. Are you *Cold*, *Dull*, *Dark*, *Desolate*, and even *dead*? I will inflame you, enlighten you, revive you, melt you into *Devotion*, and transform you into my self, by a perfect *Union*.

Why come you not to me? Behold I

Q

come

come to you begging to be your Guest, and desiring to be lodg'd in your Breast. I come not only into your House, but into your Heart: Not only to eat with you, but to be eaten by you: Turn away then from all Creatures, Return to me your Creator, turn unto me your Center and Satiety.

The Soul's Admiration.

WHo art thou? (*my Lord God!*) To whom wilt thou come? Where meanest thou to lodg? What moves thee to so great Charity? What wilt thou do in my poor Cottage?

Humility.

O Lord; I profess my self unworthy to take thy holy Name into my sinful mouth; and shall I presume to take thy sacred Body and Blood into my impure Soul? Wil thou give the Bread of Children to a beastly Dog?

Yes (*my Soul!*) such is thy Lord and Masters admirable Love and Mercy, that he gives himself to be eaten by thee, his poor, base, and abject slave. O excess of goodness!

Wishes.

O That of every Creature I could make a rational Soul; Of every Soul a burning

ing Seraphin; of every Seraphin a heavenly Kingdom: to the end that thou (*my loving Lord!*) mightest be lodged purely, be serv'd perfectly, be pleased totally, and be praised eternally.

Prayſes.

L Et Heaven and Earth bleſs thy Name, magnifie thy mercy, exalt thy bounty; Let thy own infinite Love and Goodneſs ſanctifie thee; And let my poor Soul, and all that is within me, ſay *Amen, Allelujab.* Thou art worthy (*O Lamb of God!* who wert ſlaughter'd and ſacrificed for the ſins of the world!) to receive all honour, glory and benediction from all Creatures.

Supplication.

O Amiable and innocent *Lamb!* Cloath me with thy *Wool*, hide me in thy *Wounds*, cleanſe me with thy *Blood*, lodg me in thy *Heart*, revive me by thy *Death*, unite me to thy *Love*, ſwallow me up in thy *Divinity*, melt me away in the fire of thy *Charity*, and make me every way according to thy own hearts deſire.

Peace be unto you, Fear not, I am he; It is I, who have aſcended to my Father and your Father, that I may open Heaven gates for you, and provide you there a happy lodging

and yet I remain with you in the sacred *Eucharist*, till the worlds final consummation.

Faith.

YEs, *Lord Jesu!* It is thou, thy precious Body and Blood, thy blessed Humanity and Divinity. Yes, (*my sweet Saviour!*) I as firmly believe it with my Soul, as if I clearly saw it with my Eyes, plainly tasted it with my Mouth, or sensibly touched it with my Hands; and I faithfully cry out, *My Lord and my God,*

Resignation and Desire.

I Renounce all that is mine, and resign unto thee (*O my Lord!*) all that is thine: I desire with all my heart, I were according to thy Hearts desire; and that thou wouldst please to make such a Change in me, that nothing might evermore displease thee in me.

Renunciation and pure Intention.

I Come to this Sacrament (*O my Saviour!*) out of *Obedience* to thy sweet Invitations; and upon Confidence in thy saving Mercies: My Intention is to do thy Will, and not my own; to seek thy Satisfaction, not to feel sensible Devotion; and to please and praise thee by the performance of my Duty: that so I may get by my *Resignation*,
what

what I cannot by my *Recollection*; and content thee by my *Desires*, since I cannot by my *Deserts*.

Confession, Contrition, Resolution.

O My Lord! Behold my *Wounds*, my *Wants*: and my *Wishes*: I remain still ungrateful, wretched, wicked, tepid, vicious, unmortified, full of *Pride*, *Passions*, *Imperfections*! I am *sorry* heartily, I *purpose* amendment really; and I beseech thee (O *Jesus*!) for thy own goodness sake, mercifully to forgive me, and to cure all, consume all, consummate all that displeases thee in my Soul, in the sacred Fire of thy Divinity.

Petition.

Thy self (O my sweet Saviour!) is all I want, and thy *Love* is all I wish for! O let me see thee, love thee, enjoy thee, feed on thee, be satiated with the torrents of thy true delights, and be totally inebriated and drowned in the Ocean of thy ineffable sweetnesses.

Wean my soul, O Lord! from all terrene and temporal Affections, and Wed it unto thy self, by an inviolable tye of Love and Fidelity.

Provide for thy self, O *Jesus*! a lovely lodging in my heart and soul!

O you holy *Angels* and *Saints*! come and prepare your Master's dwelling place within me!

2. What is to be done in Communion?

IN Communion, two things are required, First; A Reverend, Retired, Modest behaviour of your whole Exterior: humbly placing your self upon your knees, keeping your Body erected, Head unmoved, Eyes fixed on the Sacrament, Lips quiet, and so expecting till the Priest shall have fully plac'd the Sacred Host in your (conveniently open'd) Mouth: and be sure not to anticipate his Action, by reaching your self, or your hand forwards in order to receive; or by snatching your Head or Mouth suddenly backwards, after you have received.

Secondly: A profound Humility of Heart, and longing Love of your Soul, mixed together, saying:

O God! be merciful unto me a sinner.

I am not worthy, (O my Lord!) that thou shouldst enter under my roof: yet (I beseech thee,) speak the Word, and my soul shall be saved.

O sweet *Jesus*! That thou thy self shouldst come to me, into me; A Lord of such purity
and

and perfection, to so impure and imperfect a creature as I am ! O Love, O Liberality !

Come Lord *Jesu* ! Come loving Master, Enter freely into my open Soul, which desires to embrace thee.

All is thine, *Dear Saviour* ! dispose of all that is here, of Body and Soul, of Life, Lodging, All, according to thy divin Will and pleasure.

Welcome, my good *Jesu* ! Now dismiss thy servant in peace, for my Eyes have seen thy salvation.

3. What is to be done after Communion.

HAVING received the Priest's last Benediction, arise, return to your place, and renew your ardent affections, in this or the like manner.

O Fire ! O Flames ! Burn me, Consume me, Annihilate me.

Alas ! *Beauty of Angels* ! how late have I loved ? and how little do I yet love thee ?

Behold a poor lodging : yet such as it is, it is all thy own ; I conceal nothing, I reserve nothing ; Compose all, Dispose of all, Depose all my unruly Passions, Impose upon me what thou pleasest, only repose sweetly in my soul, and permit no foul, false, or foolish affection to interpose it self, or disturb this quiet peace and union.

O that I could lodg thee more worthily, serve thee more faithfully, please thee more perfectly, praise thee more incessantly, love thee more ardently!

O Jesu my Lord, my all and only love! a thousand times welcome.

What shall I render thee (O sweet Saviour!) for all the good things thou hast given me? I humbly acknowledg that I ow more than I have to give, but not more than I would give, if I had it. O Lord! take all that I have, and pay thy self. O Angels and Saints, bless my God for me; Love my Jesus for me, and sing forth his praises, purely, perfectly, perpetually, in supply of my defects.

Be careful to keep your Friend company after your Feast, and not to drive him presently out of doors, or leave him alone.

What a Shame Ingratitude, yea, and Incivility were it for you, having received the King of Heaven and Earth, to go forthwith, not only out of the Chappel, but even out of your own self, by evagation of mind, and extroversion of spirit? This surely is one reason, why many remain so cold, near this Fire.

But perchance your particular charge, office, employment calls you away: Were you called from your Meal; Tell me, Would you not supply it soon after? Do here in like manner.

How

Howsoever, be sure (at least for some short space) to keep a Mental Solitude, and Recollection, if not a Corporal; entertaining your divin Guest with the devout Aspirations, Affections, and Elevations of the eighth preſe-
dent Exercise of Perfect Union with God, Page 336. And then falling into Acts of Thankſgiving, Congratulation, Praise, Admiration, Oblation, &c.

Think within your ſelf, 1. Who hath Fed you? 2. With what Food? 3. In how admirable a Manner? 4. With what an exceſs of Love? 5. What he requires in Re-
compence?

Then you may do well to perform theſe things following.

1. Renew all your good purpoſes, Vows, Profeſſions, &c. 2. Make a new Reunion and Conformity of all your deſires, Wills, and Affections, to them of your bleſſed Saviour. 3. Reſolve upon ſome thing in particular, which doth moſt hinder you, hurt you or trouble you 4. Ask your Saviours advice and Counſel therein. And 5. Having marked his Inſpirations; Reſolve effectually, and fall to pra-
ctiſe accordingly.

More Exercises, Acts, and Considerations for such as have more Time, Zeal and Devotion.

Four Petitions, after Communion, (which may be made also at any other time, with very much profit.)

1. **H**aving lodg'd your Lord and Master, Cleanly. 2. Thanked him heartily. 3. Offered him all freely. 4. Resolved to leave all for him Sincerely. 5. Promised to serve him faithfully.

Ask what you stand in need of; Go to him boldly, and beg of him confidently; for he will deny you nothing that shall be for your Good and his glory: since, as sure as God is God, so sure it is, that he is Good, and that he desires your good.

And now is the time to treat with him about the affairs of your Soul, and your Salvation: For he is seated in the midst of your Heart, as a King upon the Throne of his Mercy, To give Audience, To receive Complaints, To redress Aggrievances, and to give favourable Sentences. Speak therefore to him:

Lord Jesus! I here shew you my Wounds as to my Physician; My Wants, as to my Father:

Father: My Wishes, as to my Friend. I am Wounded all over, in my Soul, Understanding, Will, Affections, Passions.

I Want all that is good, Humility, Charity, Patience, &c.

What I wish, thou well knowest, who art privy to my secret sighs. O Father, O Physician, O Friend! Cure me, Comfort me, Content me.

1. *My first Petition is:* That thy sacred Name may be Sanctified, Honour'd and Prais'd by all, in all, above all: That thy Kingdom may come, thy Kingdom of Grace in this world, and of Glory in the next: That thy Will may be done in Earth as it is in Heaven, in me and in all things, purely, perfectly, eternally.

2. *My second Petition is:* True Light, true Love, true Liberty, true Life. O my Soul! Mark well how much thou wantest these Four things, and thou wilt heartily demand them.

3. *My third Petition is:* A generous Disgust and Contempt of all terrene and sensual Comforts, Companies, Commodities: A clear sight, and a courageous Resolution, to know and to enterprize whatsoever shall be to thy Will and Honour: An invincible Patience and Perseverance, in enduring all this lives Crosses, Contradictions, Inconveniences

ences. A simple, naked, and indifferent Charity; loving God in all, and above all, and all others, in or for Him, without interest, or partiality, or hypocrisie.

4. *My fourth Petition is:* Increase of Grace, Extirpation of Vice, Implantation of Vertue, Mortification of Passions, Victory over ill Customs, Progress in divin Love, Purity of Intention, Perseverance in the way of Perfection.

All which I most humbly beg for myself, for my Friends, for my Enemies, for them who have done me any good, for the whole Church, for all the World.

Two Questions; which Jesus proposes to the Soul, being in the midst thereof: After Communion.

1. **O** *Blind Creature! What wilt thou, that I should do unto thee? What dost thou want? desire? expect? Fear not to speak, I am thy Father, and thy Physician.*

Lord, That I may See. Thou maist easily perceive (*sweet Saviour!*) what I *Want*, and for what I *Wish*. What doth a Blind wretch desire but Eyes and Light, to See and Know both thee and Himself, thy Mercy and his own misery, thy Will, and his own Obligations?

tions? *Lord!* Let me See thee here by Faith, and hereafter by eternal Vision, Fruition, Possession.

2. *Peter!* Lovest thou me more than these?

N. Tell me truly, feel the pulse of thy Heart, weigh thy Affection in the just Balance of the Sanctuary, speak unfainedly without self-flattery; Dost thou *Love me?* at least, wilt thou *Love me?* how much dost thou love me, more than all these Creatures?

Answer if thou dar'st: *Lord!* thou knowest that I love thee a little, and I will love thee more, and will never cease to love thee, till I come to love thee only.

It is easie for the Sea to swallow up a small Drop, for the fire to consume a little Straw, and for the Sun to revive a little Worm: And is it not easier for thee, (*O Sea of Sweetness! O Fire of Love! O Sun of Justice!*) to absorb, transform, annihilate my poor Spirit into your Self, and to make me a pure and perfect love; changing my Sadness into Joy, Darkness into Light, Coldness into Fervor; and putting new Vigor, new Heat, new life into my Heart?

N. Dost thou love me! If so, let me see the Tree by its Fruits: Do this for my love: Cut off such a superfluity; abandon such company; avoid such curiosity, &c. Love such an one for my sake; Forgive all upon my

my command ; Suffer this Mortification, Contradiction, Cross, Infirmity for my love; leave all for me, and leave thy self to me.

¶ 9.

Directions, Entertainments, and Affections during the time of Mass.

Every devout Christian should carefully observe these three Rules.

1. **T**O hear Mass daily if he hath health, leisure, and opportunity.

2. Not to go to Mass for fashions sake, or out of custom; but out of a deep sense of the incomprehensible greatness of this divin Sacrifice; and out of a fervent desire to contemplate his God, cloath'd with our humanity; under the shapes of Bread and Wine in the Priests hands.

3. Not to enter into the place design'd for this holy purpose, as he would into a Play-house; but with a Reverent, Religious, Recollected composition of all his exteriour and interior Senses; and (briefly) with such a behaviour, as may besseem one who is to be honoured with the presence, and speech of a God.

Prepa-

Preparatory Prayers before Mass.

Whilst the Priest is vesting himself, you may entertain your self with some of these following Prayers and Elevations.

PROstrate before the Throne of thy divine Majesty, (*O dread Sovereign!*) I humbly implore thy *Pardon* for my Offences, thy *Grace* for a supply of my indignity, and thy *Love* to ravish my soul, and senses in the contemplation of this Sacred Mystery; that my whol interiour and exterior man, may be intirely employ'd in praising, and admiring thy infinit Goodness and Mercy.

O sweet Jesu! I will accompany thee to Mount *Calvary*: Make me partaker (I beseech thee) of that *Charity* which conducted thee thither: Give me such a feeling of thy *sufferings*, as had the daughters of *Sion*, meeting thee with the Cross on thy Shoulders, a Cord about thy Neck, and a Thorny Crown on thy Head: Grant me a *Resignation* of my Will to thine, like that of thy Virgin-Mother at the foot of thy *Cross*: And by the Merits of thy *Sufferings*, and *Constancy*, bestow on me the gift of *Perseverance* in thy love and service.

O divine Spirit! the faithful Bridegroom of my Soul! Descend now graciously into it,

it, purifie it from the dross of its imperfections, and replenish it with the flames of thy sacred affections; that it may breath nothing but thy Love, and desire nothing but the accomplishment of thy Will.

Then direct your intention, and apply the Mass in this manner.

I offer unto thee (O my God of infinite Majesty !) this divin Sacrifice by the hands of thy Priest; For the *Remission* of all my Sins, for a *Thanksgiving* for all thy Benefits, for a *Supply* of all my spiritual and temporal Necessities, for my *Friends* and *Enemies*. Lord ! Conserve thy Church, Convert the Infidels, Extirpate all Heresies, unite Christian Princes, and give solace to the poor Souls suffering in Purgatory.

At the beginning of Mass.

The Priest's bowing down before the Altar at his Confiteor, represents our Saviour prostrate at his Prayers before his Eternal Father in the Garden, for the Remission of your Sins: Make you also a general Confession of your Sins with the Priest, and humble your self before the divin Majesty, saying :

I Humbly cast my self, (*O my sweet Redeemer!*) at thy sacred Feet, desiring to wash them with my tears, in acknowledgment of my wickedness: *O Jesu!* take compassion upon thy poor creature, redeem'd with thy precious Blood, who repents him heartily of all his past Sins, and purposes seriously, by the assistance of thy Grace, to serve thee more faithfully, seek thee more diligently, and love thee more fervently for the future.

At the Introite.

Reflect upon Gods immense Greatness, Charity and Mercie.

I Rejoyce, (*O Eternal Lord God!*) in that thou art what thou art; and that there is no Being but by thee only. Thou well knowest (*O infinite Goodness!*) what thy self is, and what I am: Thou art All, and I am Nothing: And yet thou seekest after me!

As Kyrie eleison:

Demand pardon for the Sins of the whole World

HAve mercy (*O Lord!*) upon all them who are in mortal Sin; reclaim their perverse Wills to thy love, and give them the grace of true and perfect Repentance, that thy Name may be magnified, thy goodness

ness extoll'd, and thy praises celebrated by them and all thy creatures.

At Gloria in Excelsis.

Desire and endeavour the promotion of Gods Honour and Glory, to the utmost of your power.

O My God! how joyfully, affectionately, incessantly, do the Angels adore thee, and sing forth thy divin Praises! And how slack are men in serving, honouring and loving thee? O how highly doth the fervour and diligence of those blessed Spirits delight me; and how much doth mens negligence and forgetfulness displease me.

Lord! I humbly adore thee with those holy Quires, and heartily desire, that the whole World would render thee all due honour, homage and adoration. Lift up my Heart, (O my Lord!) and lodge my affections in the place where my Treasure lies: Let all that I think, say, or do, intend thy honour; and let my Soul and Tongue resound always, *Glory be to God on high.*

At Dominus vobiscum.

BE thou always with me, (O my God!) & let thy Grace never depart from me.

At the Prayers, or Collects.

Humbly joyn your Prayers with them of the Priest, saying,

O Eternal Lord God ! look mercifully upon thy well-beloved Spouse, the Catholick Church ; and graciously receive the Petitions which she humbly presents to the Throne of thy Sacred Majestic, by this Priests mediation and Ministry. Hear us, (O Lord !) and help us, for thy dear Sons sake, our only Saviour and Redeemer, Christ Jesus.

At the Epistle .

Entertain your self in considering how our Blessed Saviour was hurried from Annas to Caiphas, from Pilate to Herod, from one place to another in the time of his Passion : How he was questioned, accused, buffeted, abused : Then pray for patience in your sufferings.

O Sweet Saviour ! I most humbly beseech thee, by the Merits of al thy unjust Sufferings, to give me courage, constancie and patience in all such occasions of injuries, crosses and contradictions, as thy Divin Providence shall permit to befall me, during this my lives Pilgrimage. Grant that I may equally adore thy Eternal Will in prosperity, and adversitie, and resignedly submit my self, and all that any way concerns me, to thy most just and sacred disposition.

At

At the Gospel.

Rise up, to shew yourreadiness to obey the Evangelical Doctrin: & stand attentively hearkning to your Saviours own sweet words: (But if you understand not their meaning, reflect upon some other point or passage of your Redeemers life, instruction, or counsel:) Imploring his Grace for the effectual execution of what he there teaches you, advises you, inspires you.

Illuminate my interiour Eyes, (O God of my heart !) Unveil my Understanding, and In flame my Affections; that I may clearly see and know thy holy Will, and chearfully accomplish thy sacred Precepts, Counsels, and Inspirations.

At the Creed.

You may make a profession of your Faith by a mental or vocal recital of your Creed together with the Priest: Or say briefly thus.

O Sovereign Deity! I firmly believe thee to be one God, in three Persons; who madst all things of nothing. I believe, that the Second Person became Man in blessed *Maries* womb, by the Holy Ghosts operation; and that he died for me and all mankind on the Cross. I believe that he arose from

from Death, that he ascended into Heaven, and that he shall judg the whole World in the last Day. I believe the holy Catholick Church, and whatsoever she teaches and defines. And in this Faith I will live and die.

Offer up your Prayers also for the Illumination and Conversion of all Unbelievers.

TAke pity, O Lord, upon all Infidels, Hereticks, and Schisminaticks ; And remember (O most compassionate Creator !) that thy powerful hand did not bring these perfect products out of their eternal Nothing, and stamp their Rational Souls with thy own sacred Image, in order to destroy and abandon them, since thou hast been graciously pleased to send down thy only Son, my dear Saviour, to Redeem and Ransom them (aswel as my unworthy self) with the price of his most precious Blood.

Dart therefore (O Sovereign Lord, and sincere Lover of all Souls !) some efficacious beams of thy heavenly light, into their dark and deceived Understandings : that they may see the Truths of thy sacred Mysteries ; and give them Grace to submit their Necks to the sweet and easie yoke of thy Precepts, and thy Churches Prescripts.

Ah ! (my dear Lord !) what have I done
for

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for

for thee, or what have I deserv'd of thee, that I should be called to thy saving Faith, and be made a Member of thy sacred Church? Impart (I beseech thee) the like favour to these your misled, mistaken, and unbelieving Creatures: that they may (with me) faithfully acknowledg, adore, and love thee, their glorious Maker and Redeemer; admiringly praise and magnifie thy Goodness, and joyfully celebrate thy Mercies, with Canticles of eternal gratitude and thanksgiving.

*At the Offertorie, or Oblation of the
Bread and Wine.*

*Make also an humble and hearty Oblation of
your Body, Soul, Goods, Friends, to the di-
vin Majestie.*

O Eternal Father! In union of that ines-
fable Love wherewith my dear Saviour
offered up himself on the Cross to thy divin
Majestie; I also offer up my self with him:
humbly beseeching thee to direct all my
thoughts, words and works to thy Honour,
to my own good, to my neighbours edifi-
cation.

I offer up this divin Sacrifice, to the glory
of thy Name, to the honor of thy Angels
and Saints, to satisfie for my sins, to thank
thee

thee for thy benefits, to obtain a supply of my temporal and spiritual necessities.

I particularly offer it up, to obtain this Virtue, conquer this Temptation, amend this Imperfection, surmount this Passion: And for all them who have desired my Prayers, or to whom I have promis'd them.

At Lavabo.

Humbly beg. to have your Soul wash'd from all its filth and wickedness; reciting the Psalm Miserere, or some Verses of it; as

Amplius lava me, &c. Dew down (O merciful Creator!) one small drop of thy divin Grace into my sinful Soul; or rather, showr down an abundance of thy sweet waters upon me, to cleanse me from my enormous crimes and impurities.

Asperges me Hyssopo, &c. Besprinkle my Soul, (O Sovereign Lord God!) with the Hyssop of thy Grace, that I may serve thee more purely: Wash me with thy sacred waters, till I become whiter than the driven Snow, &c.

At the Preface.

Lift up your heart to contemplate the Beauties, Glories and Greatnesses of Heaven, whither

you tend, and which is your only home, aim, and end.

HOW desirable are thy Tabernacles, (O Lord God of Hosts!) My Soul sighs, pants, and thirsts after you, more than the wearied Stag breaths after the refreshing Fountains. Draw me after thee (O divine source of all sweetness!) and I shall run cheerfully after the odours of thy perfumes: for what do I seek but thee, or what can satisfy me but thy self, in Heaven or in Earth?

O that the memory of thy eternal good things, remain'd always deeply engrav'd in my Soul; how easily should I then disdain all temporal, perishable, and worldly trifles?

O my God, and my All! when shall I be so happy, as to behold thee clearly in thy heavenly Glory?

At Sanctus.

Keep your Heart raised up to your Creator; praising, adoring, admiring the infinite Majesty of the Sacred Trinity, as if you were amidst the blessed Quires of Angels and Saints in Heaven: imitating with them.

HOLY, HOLY, HOLY, Lord God of Sabbath. Heaven and Earth are full of your Glory, Hosanna in the highest.

O Holy of Holies I give me a glimpse of thy glorious self, that my illuminated Soul may praise thee more purely, and love thee more perfectly.

O celestial Seraphins! who incessantly praise my God, with the sweet Eccho's of your eternally repeated *Holy*; descend from Heaven to help my desirous heart in singing forth his praises; that I may also become holy, pure and perfect in the presence of my Lord and Maker.

At the first Memento.

INto thy sacred Hands (O sweet Saviour!) I recommend my Soul with all its faculties, my Body with all its senses, my whole Interior and Exterior man with all its affections and actions.

Preserve me (O all-powerful Redeemer!) from all Sin and Impurity; and give me perseverance in thy love and service.

Let thy undrainable fountain of mercy (O Lord Jesus!) extend also its self towards my Kindred, Friends, Enemies, (particularly towards such and such) and all them for whom I ought to offer up my Prayers to thy divine Majesty.

Whilst the Priest pursues the rest of the Canon

in silence; do you also recollect your Senses
in expectation of your Saviour's presence upon
the Altar, which will be as soon as the words
of Consecration are ended: Your Heart
burning in the mean while, with these like
desires of S. Augustin.

O My Comforter! appear unto me! O on-
ly light of my Souls eyes, let me see thee!
O only Joy of my Spirit! Come and glad
me with thy presence!

O only Jubily of my Heart! Let me
contemplate thee!

O my Lord, my Life, my Love, my All!
Shew me thy self, and I shall be safe, &c.

*At the Elevation of the sacred Host and Cha-
lice, represent to your self, how your Redem-
er offers up himself there to the Eternal Fa-
ther: and conforming your Devotion to the
Spirit of Christ Jesus, you may say with
heart or mouth:*

O Adorable Majestic! In Union of this
affectionate Reverence which my Re-
demptor now renders thee; In memory of
his dolorous Passion; And in acknowledg-
ment of my own Nothing, and thy infinite
Greatness: I humbly offer unto thee a per-
petual submission of all my Beings, all my
Powers,

Powers, all my Faculties, Be thou eternally exalted, admired, and glorified, O Holy, Holy, Holy Trinity, My Lord, my God, my All.

Or thou, by way of Ejaculations, Affections, Extasies.

O Goodness! O Mercy! O Love! O Liberality! O immense, infinit, incomprehensible, excessive Charity!

O *Eternal Father!* behold thy beloved Son, and my blessed Saviour; whom I humbly offer up to thy divin Majestie in satisfaction for all my offences, negligences, ingritudes.

I offer thee his purity, innocency, perfection; to satisfie for my impuritie, malice, impietie: his Humilitie for my Pride; his Zeal for my Tepiditie; all the Sanctity of his life, for all the imperfections of my life.

O *merciful and compassionate Father!* Look upon thy own Sons Charitie: Behold how he once offer'd himself, a Bloody Sacrifice on the Cross for my salvation: and how he now offers himself, an unbloody Sacrifice on this Altar for the same end. O *holy Father!* receive this his holy Sacrifice, in lieu of all the honors, homages, gratitudes, which are due to thy sacred and soveraign goodness from me and all thy creatures.

Keeping your mind still fix'd upon your dear Saviour now present on the Altar; speak unto him with the most tender affections which your Heart can possibly produce, either by Acts of Praise; as,

O Son of God! what can be compar'd to thy Charitie? O my Lord! who is like thee in Goodness, in Love, in Liberality? O sweet Jesu! thou art my Rest, my Refuge, my Riches, my Center, my Hope, my Happiness, my All.

Or, by Acts of Complacencie; as,

O King of Heaven and Earth! Thou art here the Joy of my Soul, as thou art there the Jubily of thy Saints. Thou art here on the Altar, and thou art there in thy eternal glorie and beatitude. O Amiable Sacrifice! O Admirable Invention of the divin Power, Wisdom and Charitie!

Or, by Acts of Thanksgiving:

O Dear Saviour! How much hast thou done for an unworthy wretch! O the excess of thy goodness! who can sufficiently acknowledg it? O Great Monarch of both worlds! That thou shouldst thus humbly thy self for a meer worm upon this Altar!

O ye Angels, Saints, and all Creatures!

Come

Come help me to honour, praise, bless, and love my liberal Lord God : who hath (as it were) employ'd his Omnipotencie, in order to my benefit and profit.

Or, by Acts of Thanksgiving.

O Dear Saviour ! How much hast thou done for an unworthy wretch ! O the excess of thy goodness ! who can sufficiently acknowledg it ? O great Monarch of both Worlds ! That thou shouldst thus humble thy self for a meer worm upon this Altar !

O ye Angels, Saints, and all Creatures ! Come help me to honour, praise, bless, and love my liberal Lord God : who hath (as it were) employ'd his Omnipotencie, in order to my benefit and profit.

Or, by Acts of Resignation.

O Jesu ! Since thou art pleas'd to render thy self here present for my sake : I here promise a readiness to perform any thing for thy service.

O my God ! what wilt thou have me do ? thy Will is the Desire of my heart, the Delight of my soul, the Design of my intentions, the Drift of my whol life and being.

O when shall I have no Will but shine !

no life but for thy Love ! no being but to be what thou wouldst have me ?

Or, by Acts of Self-Oblation.

O My Lord, and my Lover ! since thou givest thy self wholly to me, I give my self entirely to thee.

O Saviour ! Receive me, take me, possess me totally, entirely, eternally,

Or, by Acts of Desire to please him.

O What shall I do, (Dear Lord !) in order to please thee ? What do I covet in this world, but to give thee content ?

Were there no Heaven, no Hell, no Reward, no Punishment ; It were yet for me a sufficient honour and happiness to be agreeable to thy Divin Majesty, O my God and my All !

Or, by Acts of Grief, that He is offended.

A H ! my Saviour ! whence is it then, that so many Souls forsake thy love ; since thou art so lovely and so loving ?

Ah ! my Dear Jesu ! Why did I ever offend thee, since thy ineffable Charity deserved my reciprocal affection ! O wretched, wicked,

wicked, miserable all they, who love not Jesus!

Or, by Acts of Desire to Love him.

O Most pure and perfect Lover! who lovedst me from all Eternity! When shall I begin to pay my love, which is so long since due to thy divin Goodness!

O when shall I truly hate the World, Sin, and my self, for thy love and service?

Or by Acts of Desire, to see him in his Glory.

O King of Glory! When shall I clearly contemplate thy amiable Countenance, in thy happy Kingdom?

O Life of my life, and Love of my Soul! when shall I leave this loathsome and imprisoning Earth, and be admitted into thy lovely Paradise?

At the second Memento.

O Compassionate Creator! take pity upon the poor Souls in Purgatory (*particularly such and such*) And let the same Mercy which hath been graciously pleas'd to pardon their impieties, mitigate also their punishments: that by the merits of thy dear Sons death and Passion, (which are here in

this holy Sacrifice most humbly presented to thy Sacred Majesty in their behalf) they may speedily be translated to that state of glory, for which thou eternally designedst them!

At the Pater Noster.

Humbly crave such things, as are contained in these Seven Petitions.

1. **O** Heavenly Father! I most heartily congratulate thy infinite Glory and Greatness. Give (I beseech thee) the light of thy Faith to all Infidels, and the grace of thy Love and Charity to all Christians: That thy sacred Name may be sanctified by all men upon Earth, as it is by all the blessed in Heaven.

2. **O** Holy, holy, holy Trinity! enter, remain, reign in our hearts, souls, affections: that we may serve thee, love thee, honour thee upon earth, as thy Saints do in Heaven.

3. Teach me, (*O Lord!*) to perform thy Will, [1.] Perfectly, [2.] Purely, [3.] Promptly, [4.] Perseverantly.

4. *O Bread of Life!* which descendst from Heaven, to give life to the world! give thy self to my Soul, that I may live by thee, in thee, for thee, by thy grace, in thy favour, for thy honour.

5. *O liberal Father!* For the love of thee, I freely forgive all such as have any way offended me: and for the love of thy dear Son, I beg forgiveness of all my own offences, against thy divin Majesty.

6. Behold, (*O my blessed Creator!*) how I am on all sides encompassed with cruel enemies: Lord, I refuse not the combat, since 'tis thy Will; but I beg thy gracious assistance, that I may get the victory, and that thou mayst have the glory.

7. Deliver me (*O All-powerful Lord God!*) from all Evil; from all corporal, spiritual, temporal, eternal miseries: From Sin, from my self, and from whatsoever displeases thy divin, infinite, amiable, adorable Majesty.

At the first Agnus Dei.

O Sweet Lamb of God, pardon all my Sins: and particularly *such and such an one*, wherein I have most grievously and frequently offended.

At the second Agnus Dei.

O Innocent Lamb of God! Implant all Virtues in my Soul: and especially *this and this* which I seem most to stand in need of.

At the third Agnus Dei.

O Peaceable, pure, and perfect Lamb of God: Give me peace of Conscience, purity of heart, perfection of Spirit, &c. and whatsoever will render me most agreeable to thy divin Majesty.

At Domine non sum dignus.

Humbling my self in the presence of thy sacred Majesty, (O Sovereign Lord Jesu!) I adore thy Goodness, Greatness, and Glory; and acknowledg my own Unworthiness, Baseness, and Nothing.

Whilst the Priest Communicates.

If you are to communicate Sacramentally, these Prayers and Devotions may serve you for sufficient Preparation: Howsoever you may communicate Spiritually to your great profit and merit in all the Adasses at which you assist: This Spiritual Communion consist in these two Points.

1. **A** Lively Faith of your Saviours Real Presence in the Sacrament.
2. **A**n Ardent Desire to Receive Him in

to your Soul, and to be perfectly united to Him.

O my sweet Savior! the Sovereign Lord of my Heart, and the beloved Object of my affections! I adore thy sacred Body, Blood, Soul, Divinity, cover'd under these Sacramental forms! O that I had all the necessary dispositions of a worthy Communicant! Do thou only speak the word (O all-powerful Lord God!) and my Soul shall be saved: Enter (O my beloved Bridegroom!) into this poor lodging; enrich it with thy infinite perfections; fit it up (as thy self best knows and pleases) for thy own entertainment.

At the last Prayers.

Render your hearty Thanks to the divin Majesty, for all his Gifts and Benefits.

O My God! my desire is always to praise thee, for thy always continued favours: But ah! my Frailty, Tepidity, and Weakness interrupt my desires, wishes and affections; Make use therefore of thy own goodness (O my gracious Redeemer!) in supplying my present Defects, pardoning my past negligences, preserving me from future failings, and praising thy self in me and all thy Creatures.

At the Priests final Benediction.

O Sweet Jesu! bestow on me this day thy Blessing with this of thy Minister; preserve me from all sin, and give me perseverance in thy service: That at the last day of thy dreadful Judgment, I may receive that happy Benediction amongst thy Elected and Predestinated Children, of *Venite Benedisti*: Come ye Blessed of my Father, and take possession of the Kingdom, which was prepared for you from all Eternity.

At the last Gospel of St. John.

This Gospel is alwayes recited in the end of Mass, as containing the sublimest mysteries of our Faith, and being an abridgment of the meruails hidden in the holy Trinity.

And at those words; Verbum caro factum est, The Word was made flesh,) Words never enough to be reuerenced,) the Priest and People fall down upon their Knees. And at the end thereof.

The last word is Deo gratias, Thanks be to God, for the accomplishment of these holy Mysteries.

I Render thee all possible praise and thanks (O Sovereign Creator !) for the favour I have

have this day recived of thy bounty, and of which many better deserving Christians are deprived. Receive (*O Lord!*) my unworthy prayers, supply all my defects, pardon all my indevotions, distractions, and irreverences, and grant that by the strength and virtue of these divin Mysteries, I may march on cheerfully, couragiously, perseverantly in the path of your Precepts, Love, and Service, amidst all the temptations, troubles and dangers of my lives Pilgrimage; till I shall one day happily arrive at thy holy Mountain; which is thy Heavenly Paradise; where with thy blessed Angels and Saints, I shall more cleerly contemplate thee, more perfectly enjoy thee, and more understandingly celebrate thy infinite Goodness and Mercy, with uninterrupted Canticles of eternal Praise, Admiration and Gratitude.

¶ 10.

Directions, Devotions, and Entertainments for Sick Persons.

I. What the Sick Party is to do at the beginning of his Infirmity.

1. **W**hen any Sickness shall seize upon you, receive it no otherwise than as the summons of Death; and render most humble and hearty thanks to your heavenly Father, for giving you this paternal Visitation and timely warning.

2. Though the best disposition to a happy Death, is to have led a holy Life: yet whatsoever your Life hath been formerly, you are now to resolve seriously to spend the short remainder of your time in your Creators love and service, and in order hereunto.

3. Endeavour to have discreet and devout persons about you: for if ever poor man hath need of faithful friends, it is surely in the time of sickness, and in the Hour and Agony of his death, when his own Forces fail him, when his grievous pains oppress him, when his Ghostly Enemies are most busie about him.

4. Above

4. Above all, strive to have the company of your Confessor at fit seasons: entreating him to take your soul into his charitable care and consideration, to entertain you with the continual instruction of your duty, of your Creators mercy, of your sins heinousness, and of whatsoever he shall think proper to dispose you for eternity.

5. Confess and Communicate with all possible fervour, zeal and devotion; and then rest in peace, hope and confidence; casting all your Sins, Cares and Fears, together with your whole self into Christs open Wounds.

6. Trouble not your mind with an over-scrupulous Examination of your Conscience, or desire to make a general Confession, (especially if you have of late had a convenient and ordinary care of your duty) for this shews want of Confidence in your Creators mercy, and your Redeemers merits. Yet if any thing of moment troubles your mind, and bindor your interior tranquillity, discover it briefly in Confession, and then remain fully satisfied for the future: conforming your self quietly, patiently and obediently to the Dictamen and Judgment of your Ghostly Father.

7. Desire your Physician, Friends, and Ghostly Father not to flatter you, but freely to deliver their sense and opinion concerning the danger of your present sickness; that so you may have

have time to settle your Spiritual and Temporal affairs.

8. When it shall be told you as it was to Ezechias, Dispose of thy house, and set all things in order; for thou shalt die, and not live: Then (at least) without delay, fall seriously to the making of a settlement of your four sorts of Houses. 1. Your Interior House, which is your Conscience. 2. Your Exterior House, which is the house of your birth, family, parents, kindred, domesticks, and whatsoever concerns your temporal means. 3. Your Inferiour House, which is your Body, wherein your Soul dwells during this mortal life. 4. Your Superiour House, which is Heaven, whither your Soul aspires after this her Pilgrimage.

[1.] The Interior House of your Conscience must be carefully cleansed from all crimes, adorned with all Vertues, and prepared with the Sacraments of Confession, Communion, Extream Unction. [2.] The Exterior House

of your Family must be cared for, by making a clear, pious, and equitable Testament of such Goods as you possess. [3.] The Inferiour

House of your body must be provided for, as to its Burial after your Souls departure. [4.] The

Superiour House of Paradise, for which you were created, must finally be cared for: not only by continual praying for final perseverance, that so you may not lose your hopes and title to it;

but

but also by perpetually practising such Acts of Sanctity, as may encrease your merit; and raise you higher and higher in the divin favour, till the hour of your death.

9. If there be any Restitution commanded, any Alms to be distributed; any Acts of Justice or Piety to be performed; delay it not, for fear of Deaths surprisal: O how many Souls burn in Hell fire for having driven off from time to time their doing of Penance, their Conversion to God, their Restitution of ill gotten Goods, their doing of Just Actions!

10. The like is to be said of your being reconciled to your Enemies, if there be any such occasion; for without perfect Charity, all is lost; and he that hates his neighbour is a murderer.

11. If your Sickness encreases, you must timely ask the Sacrament of Extream Uction: which being received with due Devotion and Contrition is of great vertue and efficacy; remitting all Venial offences, and cancelling all such Mortal Crimes as escaped your memory in Confession: you, and sometimes curing you of your Corporal Infirmary, according to that of Saint James. Is any one sick? Let him call for the Priests of the Church to pray over him, and anoint him with Oyl in the name of the Lord, and the Prayer of Faith shall save the Sick, and our Lord shall raise him up; & if he be in sins, they shall be forgiven him.

12. Drive

12. Drive out of your fancy, that fond and foolish Opinion of some ill-grounded Christians, who conceive these holy Ceremonies, (to wit, the receiving of their Viaticum and extreame Unction) to be a hastning of their death: no, they prolong your life, if it be for Gods honour and glory; or prepare you for a better life, which shall last for all Eternity.

13. If there be any person about you which may probably endanger your Quiet, or trouble your Conscience, or give occasion of new Temptations, by reason of any past sinful familiarity, or disaffection: endeavour to have him or her removed: for such Objects may cause you to lose more merit in a moment, than all the Priests of the world can cause you to gain in your whole life time.

14. If notwithstanding all the moral diligence you have used in making your Confession, the Devil should suggest any enormous Crime to your memory, as forgotten, or not sufficiently specified with all its due circumstances, intending thereby to disquiet your mind, or to drive you into despair: confess it speedily, humbly, sincerely; which will shame him, and secure your Soul; But if your weakness, or want of speech permit you not to declare it; excite your self to an inward act of Contrition, saying in your heart, Jesu pity me, pardon me, absolve me.

15. Having

15. Having settled all things as discreetly and diligently as you can, (to wit, your temporalities by a clear and conscientious Testament, and your Soul by a sincere Confession, and by a devout receiving of the Sacraments of the Eucharist and Extream Uction.) Leave off all other thoughts and employments, and prepare your self only for a happy Death; and in order hereunto:

16. We should advise you, (as far forth as your time and strength will permit,) to execute your own Testament; by distributing such Alms as you have determined to bestow, and performing such acts of Piety as you intended, without delay: so making your own Eyes the Overseers, and your own Hands the Executors of your Will; and not to leave all to them who may forget, or neglect, or perchance refuse to accomplish it.

17. Then make another Spiritual Testament, in some such like manner. [1.] Give your Soul to God, to serve him, love him, lodg him. [2.] Your Will and Judgment to your Spiritual Guide. [3.] Your Heart to your Brethren, Assistants, Attendants. [4.] Your Memory, Understanding, and Spirit, to remember, admire, and meditate upon your Creators Goodness, and your Redeemers Mercy, &c. [5.] Your Tongue

to pray and praise God, and to speak meekly to your Neighbours.

18. *Be as quiet, obedient, and content as you can; O what rare Virtues are Meekness, Quietness, and Obedience in Sicknes, and of how great Edification! Know therefore that whatsoever hinders your quietness and meekness, are meer temptations, and come not from God, but from your Ghostly enemy; as to be troubled that you cannot pray, sleep, eat, keep your Physick, &c. or that you are so burdensom, chargeable, noisom to others; or, that you are molested with abominable imaginations, &c. For all these are shadows, and only imaginary difficulties, to a well settled and resigned Soul.*

19. *Yet be not so careless, as to additt your self so much to your ease, extroversion, and recreation, that you forget God and your Soul: nor so attentive, that you afflict Nature, or increase your disease; but to endeavor to be as indifferently cheerful, as your frailty will permit.*

20. *Beware of being over-curious, or delicate in your Diet, over-tender of your Treaty, or over-solicitous of your Health; Leave all to God with a Childish simplicity and sincerity: taking him for your Father, Physician, and Friend, who loves you, sees you, and takes care of you.*

21. Complain little, desire less, refuse nothing, seek not to be moaned: but being ask'd, tell truly how you find your self, making no aggravations of what you suffer, but humbly requesting the Prayers of them that visit you: saying, I am indeed sick, but Gods Will be done; pray for me.

22. Take all things necessary for your recovery, without any scruple or repugnancy.

23. Neither praise nor dispraise your self, nor care what others say or judg of you.

24. Entreat some devout person to read now and then discreetly and distinctly in some good Book of Resignation and Confidence, and to pray sometimes with you, for your ease and comfort.

25. Seek not much content from Creatures, or from any Person, or from your Ghostly Father himself; but place your whol confidence in God your Creator, and expect your chief comfort from Christ your Redeemer.

26. Communicate as often as your Confessor shall permit, and Confess once a Week, and that only few things, without anxietie, perplexitie, or scrupulositie.

27. Let not the memory of your past offences, or the doubt of your future estate, or the feeling of a present impatience in your sickness, and sufferings, afflict your Spirit; much less any representations or images, be they never so fearful and abominable; which are no more to be valued

valued than as Dreams proceeding from your Bodies indisposition: for your Heart being solidly converted to God your Creator, and averted from all that is displeasing to his Divine Majesty, none of these things can hurt you, but rather give you occasion of merit.

28. Before or after the receiving of your Viaticum; ask Pardon of the whole World, of them there present, and of any particular person, whom you conceive to have hurt, hindered, scandalized, or contristated: saying, For thy sake (O my Lord and Saviour!) I freely forgive all who have any way offended me; and I humbly beg of all them whom I have any way offended, that for thy sake they will freely forgive me.

29. During the whole time of your Sickness, you have two things chiefly to do. [1.] To Suffer. [2.] To Offer: Suffer patiently what you feel, and Offer your self willingly to suffer more, if it so pleases the divine Majesty.

30. Instead of reflexions upon Sin and Hell, fix your mind upon Heaven, and consider what a happiness it is to love, see, enjoy, please and praise God eternally in his blessed Paradise: where there will be no more fear, doubt, temptation nor occasion of offending him: where he will wipe all tears off your Eyes, sweat off your Brow, blood off your Wounds: where you shall possess perfect

perfect Health and Welfare, true Life and Liberty, full Peace and Plenty for evermore.

Read over these few points of Instruction, or cause them to be often read unto you, (during the intervals of your Disease) ponder them seriously, and practise them devoutly: and be hopefully confident, that if you endeavour to conform your self in your Sickness to this (or the like) Method, you cannot depart this life out of Gods grace and favour; but that he will call you to live with Himself and his holy Angels and Saints in his happy mansion of Eternitie.

Then recite with a sincere Devotion this following Prayer.

A Prayer to be said when one first falls Sick.

Sickness, (O my Sovereign Lord God!) is a just punishment of Sin; which corrupting the Souls integrity, hath subjected the Body to misery: And I acknowledg my Sins to have been so great, that I deserve to suffer a far greater Misery. I have, (alas! I humbly confess it, and now heartily lament it,) long abused the Health which your bountie bestowed on me, and employed the strength was lent me to serve you, to become more powerful in impieties. I have yielded to my Appetites whatever they desired, and instead of measuring the use of your

your Creatures by the rule of Necessity, I have followed the law of Sensuality: Is it not then most just I should at last lose the goods I so long abused? Yes, *O my Lord!* and you deal favourably with your rebellious Servant, if the pains I now suffer may serve to expiate the future punishments my Sins have deserved. Give me therefore, *O my Gracious Sovereign!* the Spirit of perfect Penance, that I may zealously rise up against my self to revenge your offended Justice; and that to appease and satisfy it, I may suffer my present Sicknes, not only with patience, but with pleasure, alacritie, and gratitude. Strike me, *O my God!* Scourge me, burn me, wound me, cut me, and kill my Body, so you pardon my Sins, and spare my Soul in Eternity, In hope of which happiness, all Sufferings shall seem sweet to me, as proceeding from your paternal hands; and I here disavow all expressions of complaint, which the violence of my Disease may hereafter draw from my Tongue, but not from my Heart; which is wholly resign'd to my dear Lord's will and pleasure. Nor will I care to be informed how long I must lie languishing in this my Infirmitie, or whether Death shall in this battle be defeated, or become victorious over my life: No, *my Lord!* I absolutely

ly

I leave the disposal of my Body, Soul, and all that concerns me, to thy divin Will and Pleasure; and desire nothing, as to my life and death, but that the short remainder of my life may be spent in loving thee, serving thee, and suffering for thee; and that whensoever thou shalt send death to cut its thread, my Soul may be found ready prepared for her happy eternitie. In the mean space, it matters not whether I am cherished, or contristated; I will endeavour to be indifferent to either, since I deserve not the one, and my Sins render me worthy of the other. Thy innocent Son, *O Eternal Father!* who suffered not (as I do) for his own Sins, was deserted by his Disciples, and even by thy self also: and shall I, after this example, expect from men any assistance, tenderness and compassion? I only beg of thee, (*my bountiful and compassionate Creator!*) some small communication of that Spirit, where-with thy patient Son, my sweet Saviour, suffered, that so uniting all my pains to his Passion, they may acquire the dignity, (which their own nature denies them,) to be acceptable to thy divin Majesty. Whose sacred Name be praised by me and all creatures for evermore.

Demands to a Sick Person, at the receiving of
S *the*

the Viaticum, or Extreame Unction; or at other fit times.

1. **D**O you firmly, heartily, and humbly believe all the Articles of Faith, and all the Holy Scripture, according to the sense of Catholick Doctors, and Definitions of the Church?

2. Do you detest all Superstitions, Schisms, and Heresies condemn'd by the Church?

3. Are you glad and desirous to die a Member of this true Catholick, Apostolick, Roman Church; in the Faith taught by our Lord Jesus, and participation of the holy Sacraments?

4. Do you acknowledg that you have grievously offended God your Creator, who hath been so bountiful unto you; and are you sorry for all your sins, ingrattitudes, negligences, omissions, commissions, lost time and opportunities, rejected Inspirations.

5. Do you ask pardon of the divin Majesty, and all your Neighbours whom you have any way offended, disedified, contristated, wronged or scandalized?

6. Doth your Sorrow for all these things proceed, not so much for fear of death, hell, and punishment, as for the offence, displeasure and dishonour of God, whom you should have loved above all things.

7. Are

7. Are you fully resolved by Gods grace and assistance, (if you out-live this sickness) to amend your Life, and rather to leave, lose, and suffer any thing, than to offend God; And do you desire life only to this effect, that you may better serve him?

8. Do you wish you could love God with as great sincerity, as the blessed Saints do in Heaven, and as the most perfect Souls do upon Earth?

9. Have you perform'd such Penance, made such Restitution, done such Satisfaction to God and Man, as your Confessor hath enjoyned you; or are you content and ready to do it?

10. Do you recommend your self to the Prayers of the blessed Virgin *Mary*, of your special Patrons, and in particular of your good Angel Guardian?

11. Do you distrust, disavow, and renounce all your own merits, vertues, and perfecti-
ons; and trust to be saved by the Mercies of God, and Merits of your dear Redeemer?

12. Do you render hearty thanks to the divin Majesty for all his favours & blessings, and especially for that of your Conversion and Vocation to his true Church and Faith: And also for all the Crosses he hath permitted to befall you, and even for this your present Sickness in which you now languish?

13. Do you absolutely and entirely resign your self to his sacred Will and Disposition, for all time and eternity: and are you indifferent to Sicknes or Health, to Life or Death, to Comforts or Crosses, and to whatsoever shall be conformable to the Divin liking and pleasure?

14. If the Devil tempts you in matter of Faith; What will you answer him? *I believe in God and his Church.* Or, In matter of Despair? *'Tis true, I am a great Sinner, and deserve Hell: yet my Saviour is my hope, my pledge, and my surety; and when God ceases to be good, and Jesus to be my Saviour, then will I cease to hope for Mercy, and not before.*

15. But if your Ghostly enemy continues to afflict, affright and terrifie you with the memory of your Sins, Gods Judgments, and Hells torments, what will you do? I will say, *Live Jesus my Lord, and my Love; and I will put his Death and Passion betwixt me and them all.*

16. If through the suggestion of Satan, or any self-frailty, or surprisal, you should chance to fall and swerve from any of these good purposes and resolutions? *I now declare it to be of no force for evermore: and I will by Gods grace return speedily to him again.*

Other Questions proposed to a Penitent, languishing, and loving Soul, by her Confessor; to dispose her to a happy Death, with her Answers unto the same; by way of a Dialogue between God and her. This is proper for more Spiritual Persons.

G O D. My Child! the last hour of thy mortal life runs now in the Watch of my divin Providence: This is the moment on which depends thy Eternity; Answer me therefore heartily, conscionably, and confidently to these points which I shall here propose unto thee.

Soul. O my God! be thou blessed for evermore, and thy sacred Will be done in me, and in all thy Creatures: Speak Lord, for thy servant hears attentively, and will answer sincerely as in thy presence, who penetratest into the secrets of my heart: And I most humbly beseech thy Divin Majesty, that I may supply by my inward Will and Desires, what I am unable to express by my outward Words and Gestures. I confess and acknowledg my imperfection, ignorance and unworthiness to speak to thee, (My Lord and my Maker!) or to be by thee remembered or regarded; but hoping in thy gracious assistance, I will humbly obey thy commands.

1. Art thou willing to dy a Member of my Church, at this Time, in this Place and Company?

O my God! I desire (even from my very heart) to die a true Child of thy holy Church, believing all that the said Church teaches, and am ready rather to lose my life, than leave my Faith: As for all other circumstances of my death, I am altogether indifferent how, when, and where I shall live or die, so it be in thy sweet favour and friendship, and according to thy sacred Will and Pleasure.

2. Doth not thy Soul covet to be in my custody and love; and to return to me, her Center, Sanctuary, and place of Rest?

This (O my Lord!) is the earnest sure of thy poor servant; For I well know, I am safe and secure in thy powerful Custodie: and if thou lovest me, I am sure to enjoy thee, because thou never leavest them whom thou lovest. O Rest, long expected, much desired, and frequently sigh'd after, when shall I enjoy thee? O my Creator! Let my soul repose in thee her Center; She was made for thee, and she will never be truly quiet and content, till she returns to thee, and becomes united to thee, her final end, and only felicity.

3. Dost thou not heartily detest all Sin, all Error, all Inordination of Will and Affection?

I do, (most gracious Lord¹) and whatsoever is any way contrary, or displeasing to thy Divine Majestie; being desirous to have absolutely no Will as all, but only thine.

4. 1. What wilt thou have to be thy last Word. 2. Thy last Wound. 3. Thy last Will. 4. Thy last internal Act of Affection to me?

1. Sweet Jesu receive my soul. 2. Wound me with thy Love, that I may be wholly thine. 3. I give myself, and all to thee, to whom all is due. 4. I choose thee for my God, and will be thy Bond slave for ever: I desire nothing either for time or eternitie, but thy only Will: Be thou what thou art, to wit, all goodness, all glory, all happiness; and let me be what thou wilt, and as I may be most pleasing to thee.

5. What is thy Affection towards Creatures? What thy Aversion from them? Art thou truly content to leave all, and to be left by all?

I cannot perceive (O my God!) that I am averted from any reasonable Creature; though I often feel my self upon light occasions moved with displeasure against some of thy servants; (whose feet I am not worthy to kiss;) yet I now, even with all my heart, wish to them Happiness in this life, and eternal felicity in the next.

Neither do I envy anyones prosperity in any thing.

thing whatsoever; but humbly beseech thee, (my sweet Jesu!) if it be for thy own honour and glory, to bestow more favours, and greater blessings upon all thy Creatures: And this I most heartily crave for those especially with whom I have had, or shall hereafter have any difficultie, and whom my nature is least inclined to affect

Whatsoever inordinate affection I ever had, or now have, either to my self, or any created object; I do here, in thy adorable presence, disavow and utterly renounce; converting my whole heart and love to thy Sacred Majesty; and desiring to honour and affect all thy Creatures in thee, and for thee only.

I am content (O my God and All!) to leave all; and that all should leave and abandon me: only permit me to live under the shadow of thy wings, and to have thee always present with me.

6. Wherein dost thou most trust and confide in dying?

O my Creator! In thy infinite Mercy, and in the Merits of my sweet Redeemer, Christ Jesus, is all my Hope and Confidence: And I humbly present this unspeakable Treasure, (I mean the Death and Passion of my Lord Jesus,) before the Throne of thy Justice, (O my dread Sovereign!) as also the Merits and Intercessions of the immaculate Virgin Mary, and of
all

all thy glorious Saints. Lo, (my Lord!) this is all my Trust, Comfort and Confidence; here is all my Hope, Riches and Treasure; and in this I will rejoyce for ever; For of my self, I am miserable, wretched, wicked, having nothing in my Soul to adorn it, or render it grateful to thy immense purity and infinit Goodness.

7. (1.) Hast thou not greatly offended me? (2.) Doth it not much grieve thee? (3.) If thou couldst recal it, wouldst thou do it? (4.) Wouldst thou Confess all again, and that in Publick, if it were my will? (5.) What dost thou offer in Satisfaction? (6.) What Penance art thou content to undertake? (7.) Wilt thou ask Pardon for all thy Scandals? (8.) If all hearts were thine, as they are mine, how wouldst thou dispose of them?

1. O most merciful Father! *I confess I have most grievously offended thy gracious goodness, and that I have often deserved Hells eternal punishments: but thy Mercy hath spared me till this present, to the end I may become converted and live: Be thou ever blessed and praised by me, and all creatures for evermore.*

2. *I am sorry and grieved to my very soul, that I have offended so good a God; and that there hath been so great a dissimilitude in my Soul with thee, according to whose sacred image it was created.* 3. Pardon me (O compas-

nate Father!) pardon your now repenting, returning, converted Child: for could I recal, undo, and cancel all the evil I have ever thought, done, or said, I would surely do it, though the difficulty cost me my Life. 4. And I would most readily re-confess all my Sins, (though they are very many, and monstrous) in the presence and hearing of the whol world, if I understood by thy Deputie, my Ghostly Father, that it were thy will and pleasure. 5. O my God! If thou demandest Satisfaction from me, which way shall I turn me? I will run to my sweet Jesus, and present thee with the precious merits of his most holy and painful Life, and of his most cruel and shameful Death, in full satisfaction for all my offences. 6. As for Penance, Behold my weak Body, and languishing Soul, inflict upon them what punishment thou pleasest; only spare me for Eternity. 7. I beseech thee, (O my ever blessed Creator!) by the Passion of thy Son Jesus, to pardon all the evil Example, notorious Scandal, and bad Counsel which I ever gave to any person: And I heartily ask pardon of all them, who have received any harm by me, either in body or soul; humbly begging of thee, Sweet Jesu! to forgive and wash away in thy precious Blood, all those spots, which by my fault they have incurred. 8. O the only belov'd of my Soul! had I the disposing of all hearts, I would most freely bestow them all

on thee: nor would I permit them to be imployed so much as one moment of time in any other exercise, than in loving, praising, and magnifying thy sacred Majestie.

8. Dost thou nor ardently desire to Love me, to See me, to Enjoy me, and to Please and Praise me, as my blessed Angels and Saints do in Heaven?

O my Lord! I desire above all things; 1. To love thee, for thy own sake, because thou art most worthy to be beloved. 2. I long and languish to see and enjoy thy beatifying countenance; but my own unworthiness tells me; it is an over high Presumption, therefore I humbly resign myself to thy holy Will. 3. Yet; (O gracious Creator!) fain I would praise and please thee as those happy Choristers do in Heaven.

9. (1.) Why art thou afraid to dy? (2.) Did not I dy for thee? (3.) And wilt not thou die for me? O my dear Sovereign!! When I reflect upon my sinful life, I tremble at deaths memory and approach: But (O dear Jesu!) when I consider thy infinit merits and mercies, I am comforted, I become confident, and I remain content to dy whensoever it shall be thy good pleasure, because thou being my God, sufferedst Death to give me eternal Life.

10. How long art thou content to ly languishing in Sicknes, and after death to remain punished in Purgatory? Even

Even as long as it shall please thee, (my Lord and Lover !) for in Sickneſs, in Death, and after death I wholly reſign and abandon my ſelf to thy ſacred Will and Diſpoſition.

11. 1. Have I not been bountiful, liberal, and loving to thee ? 2. Haſt thou well requited this my love and liberality ? 3. What thanks doſt thou give me ? 4. At leaſt what do I deſerve from thee ?

O my Lord ! Thy Liberality, Mercy, Goodneſs, and Love to me, (thy moſt ungrateful Vaſſal,) hath been exceſſive, immense, unmeaſurable : and alas ! I have never requited the leaſt of thy benefits by any faithful ſervice, fervent affection, or ſincere gratitude.

*But now, (O my Royal Benefactor !) behold I here 1. render thee all the humble thanks, benedictions, and praiſes I am able. 2. I heartily wiſh it were in my power to praiſe, honour and love thee with that purity, fervor and affection, as thou deſerveſt, and I deſire. 3. Since I know my ſelf to be altogether incapable to pay what I owe thee ; therefore I beſeech thee to pay thy ſelf out of thy own infinite ſtock of mercy, and thy Son's immense treaſure of merits. 4. Thy ſelf (O my Sovereign Lord God !) is thy own praiſes, and this I offer up unto thy divine Ma-
jeſty.*

*12. How much did I ſuffer on the Croſs ?
2. For whom ? 3. What moved me to it ?*

4. What

4. What did I thirst after in dying, and crying *Sinio*? 5. Compare thy pains with mine; is there any proportion? 6. Will not all this move thee to suffer a little Sickness and Death for me?

O my dear Redeemer! I am not able to conceive, much less to express the dismal torments thou enduredst at thy Death. 2. Yet I know, it was all to Redeem Sinners; and my self in particular. 3. And the only motive was the great affection thou hadst to save my soul, that I might Love, Praise, and Enjoy thee eternally. 4. I believe thy Thirst was after my love and salvation; 5. And I wish that mine may be after thy only Love and Honour. 6. In thanksgiving for all which thy love, favours and benefits; and because thou art my God, I absolutely resign myself to suffer and die, when, how, and where it shall please thy divine Majesty.

13. But what if thou art not of the number of my Elect? and that out of my severe Justice I should send thee into Hell fires?

O my God! I remit my self wholly to thee; and were I assured of that fearful Separation from thee, yet I would still endeavour to love thee, serve thee, and adhere to thee, during this my pilgrimage on earth, with all possible diligence, sincerity and fidelity.

14. Dost

14. Dost thou not much desire in dying, to have the fruit of the Sacraments, and the presence and Prayers of thy Ghostly Father, and of my holy Church?

This (O my dear Lord!) is my most hearty desire: but I prefer thy blessed Will before both, I care not how suddenly Death may seize on me, so it finds me not unprovided.

All this (which is by me spoken and answer'd to my Lord and Savior, with perfect use of Sence and Judgment) I will by his divin Grace never revoke or deny; where and howsoever I lead and end my life.

Of all which, I take for witness my Lord God himself, (in whose presence I am) and the whol Court of Heaven; humbly offering up these my desires, intentions, and resolutions, to the Throne of the divin mercy, to be there ratifi'd, confirm'd, and perfected by the merits of my dear Redeemer Christ Jesus, and by the intercessions of his and my blessed Mother *Mary*; and heartily begging the assistance of the whol Church, both Militant and Triumphant, for the full and perfect performance thereof.

Blessed be my God for ever *Amen.*

Protestations to be made by the Sick Person ; either Vocally, if he be able, or els Mentally, being distinctly read and suggested unto him.

✠ *In the Name of the Blessed Trinity; Father, Son, and Holy Ghost.*

I N. wretched and miserable sinner, do Protest before Almighty God, (who sees the secrets and sincerity of my heart) before you my good Angel, and all the Court of Heaven ; and also before you my Ghostly Father, and Friends here present :

1. That I have a firm, constant, and settled will and desire to die in the true Catholick Faith and Church, wherein all the Saints are departed : understanding and believing all the Articles of my Faith in that sense and meaning, which my holy Mother the Catholick Church, the Spouse of Christ, and Pillar of truth, hath, and doth propose them to be understood and believed.

2. Also I protest, that I do with all my heart and soul detest all the sins of my life past, humbly beg pardon for all my Commisions against God, my Neighbour, my self, in Thought, Word, and Deed ; and for all
my,

my Omissions in observing the précepts of God and his Church, (*the Rule and Constitutions of my Profession,*) the works of mercy either spiritual or corporal; as also for having abus'd the Sacraments, refus'd Gods grace, rejected his inspirations, neglected his vocations, been careless in the custody of my heart and senses, scandalous in my life and manners, tepid in tending to perfection; and generally for all my sins, scandals, disedifications; and for whatsoever I have any way offended my Creators divin Majesty and goodness. Humbly beseeching him by his own infinit Mercy, by the Merits of my dear Saviour Christ Jesus, by the Intercession of the powerful Virgin *Mary*, and by the Prayers of all the Angels and Saints, that he will be pleased to supply all the defects of my Sacramental Confessions; and that now at last he will furnish me with grace and strength to produce this one Act of true and sincere Contrition; *O my God! be merciful unto me a Sinner*; In the pronounciation whereof, I could be content my heart would break asunder with grief and sorrow, for having offended so infinitely amiable a Lord and Lover.

3. Also I protest, that I do heartily forgive all such as have ever any way offended, hurt, or injur'd me; and that I most humbly
 crave

crave pardon of all them whom I have any way knowingly, or ignorantly offended, hurt, injur'd in words, in deeds, or by my bad example: offering my self ready to make them full and ample satisfaction to the utmost of my power.

4. Also I protest, that I am altogether incapable to render worthy thanks to the divin Majesty, for his infinit favours, blessings, and benefits, from time to time, in general, and in particular, bestow'd upon me his undeserving, unworthy, and ungrateful Servant; wherefore I do beseech the blessed Virgin, my Powerful Mother and Patroness, and all the celestial Citizens, to supply this my defect with their more perfect acts of perpetual praises and thanksgivings. O that I had now as many tongues & hearts, as there are creatures in the Universe, stars in Heaven, sands in the Sea, atomes in the Air! how willingly would I employ them all in my Creators and Redeemers praises for evermore; I likewise render most hearty thanks to all such as have confer'd any corporal or spiritual benefit upon me, and to such as have instructed, admonish'd, corrected me; to all such as have and shall help, assist, and comfort me in this my Sickness; beseeching the divin Goodness, to give them eternal rewards for their Christian and Charitable endeavours.

5. Also

5. Also I protest, that by Gods grace, I will die free from all Despair and doubt of the divin Mercy: For though my sins are many and enormous, yet I know my Creator is more ready to shew mercy, than I am to demand it: and that one drop of his dear Sons precious Blood shed upon the Cross, is abundantly sufficient to redeem me and all mankind; since therefore all that is required on my part, consists in bringing a fit disposition to receive his Grace and Mercy: and that I have at this present, a firm desire to dispose my self accordingly, and to serve him, love him, honour him for the time to come, with all possible fervour, sincerity and fidelity; I will cheerfully, confidently, resignedly, remit all to his sacred Will and Providence.

6. Also I protest, that if through fear, faint-heartedness, want of judgment, extremity of pain, or any other accident or occasion whatsoever: I should fall (which God of his infinit mercy forbid) into any such doubt or despair, or into any thought, word or action, displeasing to my dearly beloved, and ever honoured Lord and Maker: I do now at this present, being in full and perfect sense, utterly renounce it, recal it, reject it.

7. Also I protest, that if (the divin Providence so permitting,) I should have any wicked

wicked temptation (of whatsoever kind and nature) suggested unto me by my sworn enemy, during the whole time of this my Infirmitie, or in my last Agony: I will not yield the least assent thereunto, either tacitly, or expressly, either by signs, or by gestures: and I do now for then revoke, annul, and abhor any such thoughts, temptations and suggestions, being desirous and resolved to adhere only to God my Creator, so long as any breath shall remain in my body, and to be faithful to Him even till my last Gaspe,

2. Also I protest, that (since my good God hath promised to give his grace to all such as do what lies in them to get it, and that his gate of mercy is never shut against an humble and contrite Soul:) I do confidently hope, and hopefully desire, and desirously expect to have both Grace in this world, and Glory in the next, by the merits of my blessed Saviours bitter Passion, and by his holy Mothers and Saints powerful Intercession; whose Prayers I beg, whose happiness I congratulate, whose perfections I emulate, and to whom I do now for the hour of my death most humbly supplicate, that they will then obtain for me a lively Faith, a constant Hope, an ardent Charity, a courageous Fortitude, a profound Humility, an invincible Patience, and all such other Virtues, as will then be
most

most necessary for me: saying to them (now for then) with heart and mouth.

O all you glorious Angels and Saints of Heaven; especially you, O sacred Virgin, Mother of Jesus, and you my particular Patrons N. and N. and you my good Angel! intercede for me in that dreadful hour, that I may depart this World in my Creators grace and favour.

9. Also I protest, that though the weakness of my nature be so great, that I even abhor suffering; yet in Spirit I embrace this Cross, this Sickness, these Pains, as tokens and pledges of the divin favour and affection: and do submit my self to live and dy, and suffer, in what measure and manner shall be most conformable to his holy pleasure and honour!

10. Lastly, I commend my Soul to God my Creator, who made it of nothing: to Christ my Saviour, who redeemed it with his Blood: to the Holy Ghost, who espoused it to himself, and sanctified it in Baptism: protesting, that when in my last Agonie, I shall be unable to employ my tongue any longer in praying and praising the divin Majesty, I desire still in mind to be firmly united unto him: offering (now for then) my Agony, my Sweats, my Sufferings, to be joyned and united to the bitter Agony, bloody Sweatings, and dolorous Sufferings of my dying

dying Saviour *Christ Jesus*, for the remissionⁿ of my Sins, and for his eternal glory: whose holy Name be sanctified, whose praises be celebrated, whose Will be performed in Earth, as it is in Heaven, by me, and all creatures for evermore.

Exercises for the time of Sicknels,

THE best and easiest Exercise for a Sick Person, is a frequent repetition of pious, and fervent Ejaculations, Acts, Aspirations, and Elevations of his Soul to God, be they never so short, plain, and simple: let him therefore make use of some of these Acts following, relishing them silently in his Heart, or sweetly breathing them forth of his Mouth, without any violence, or over-binding himself to long attention.

Acts of Contrition.

O Sovereign Goodness! how it grieves me to have offended thee! were I again to act over my life, upon the Earths Theater, how warily would I walk in your presence. O my Lord! I utterly detest all my past Sins, and humbly acknowledg that I justly deserve these present pains and punishments; but O spare me for Eternity.

Let

Let him frequently (during the time of his Sickness) make this short Act following of true Contrition.

O my God ! For thine own sake whom I love above all things, and because Sin is most displeasing to thy divin Majesty, I heartily detest all my impieties, humbly demand thy Pardon, and promise to amend all that is amiss. •

2. Acts of Faith.

I Believe, Lord ! and neither doubt, nor dispute of any thing that thou hast revealed, and thy Church defined ; If I err in my Belief, (*O Blessed Father, Son, and Holy Ghost*) thy self hast deceived me, who hast confirmed my Faith by so many wonders and miracles, which could be wrought by none, but thy self : and since all deceit is far from thee, surely all error is far from me.

I believe *Lord !* help my unbelief.

I believe that thou art most just, and that thou hast all right to chastise me with this present sickness.

I believe that thou art infinitely powerful, and canst cure or kill at thy pleasure.

I believe that thou art soveraignly Merciful ; and that thou wilt pardon my Sins, protect

test me from my Ghostly enemies, and bring me to thy self, by such means, in such manner, and at such time, as is most pleasing to thy own divin will and liking.

3. *Acts of Hope and Confidence.*

O My God! the only desired of my Soul! I most heartily confesse and acknowledg, that thou hast provided for me in so convenient a manner, both in prosperity and adversity, in health and sickness, in body and soul: as no other wisdom, but thou only (*my sweet Lord and Maker! the increat-ed Goodness, and wise Disposer of all things!*) could have effected.

To thee therefore, (*O my God and my All!*) I commit my self and all to be disposed of now and ever, as shall be most agreeable to thy own honour and glory, and most conformable to thy eternal, just, and equal will and providence.

I hope, (*O my Soveraign Lord God!*) that this moment of pains and sufferings, will be soon changed into an Eternity of happiness and comfort.

I trust that my now languishing and dying body, shall be one day raised to glory, impassibility, immortality.

I cheerfully expect to have this poor imprisoned

prisoned soul of mine, called up to see, enjoy, and contemplate thy amiable and beautifying countenance for evermore.

4. *Acts of Love.*

O Eternal Father! thou hast given thy Son to me; and behold I give him again to thee, together with my whol self, and all that I have, am, and can; my Love, my Life, my Liberty, my Heart, my Soul, to please and honour thee for all future time and Eternity.

O my Lord! I love thee heartily: and (during the short remainder of my life in this world) I will serve thee faithfully; not so much of obligation, as of Election; not so much for my own comfort and profit, as for thy will and pleasure; not for the delight I take in thy loving service, but for the desire I have to please thee: not as a servant, bond-slave, or hireling, but as a Freeman loves his Friend, as a Child his Father, as a Spouse her Bridegroom: not only out of gratitude for received benefits, but also and chiefly because thou art my God of infinit perfection in thy self, and of infinit affection towards me.

O God of Love, and Love of my Soul! what do I desire in Heaven, or expect from Heaven;

ven; and what do I long for upon Earth; but thee the only object of my affections, the only aim of my pretensions, the only deſire of my heart, the only delight of my ſpirit!

Come, *O my bleſſed Lord and Lover!* and take full poſſeſſion of my Heart and Soul: transform me into thy love, and conform me to thy Will. Let thy Will be the only deſire of my heart, and let thy Love be the only life of my Soul, and leaſe of my life; that when I leave to love, I may ceaſe to live, &c.

3. *Acts of Reſignation.*

*Take examples from CHRIST
in his Agony.*

O My All-powerful Father! *If I muſt needs drink of this bitter chalice, (endure this long and tedious Sickneſs, ſuffer theſe ſharp and ſevere torments,) thy holy Will be done.*

From Job on his Dunghil.

TIs thou (*O Sovereign Lord!*) who art the bountiful beſtower of all bleſſings, and thou maiſt juſtly withdraw, revoke, and retake them at thy own will and pleaſure; be thou bleſſed and praized for evermore.

T

From

From S. Paul, prostrate on the ground.

Lord ! What wilt thou have me to do ?
what is thy holy pleasure ? behold thy
Servant ready to accomplish it.

*Aspire frequently to God, and Resign up all
willingly to him, in this or the like sort.*

Were I master of all Bodies and Souls,
I would presently give up to thee,
(*Great Lord of Heaven and Earth !*) all my
right and title ; and were it in my power, I
would make of each body an instrument to
please and praise thee, and of all souls as
many Paradises to lodge and love thee.

Come what will, (*O my Creator !*) I will
place my hopes in thy infinit mercy, and in
thy Sons abundant Redemption : And my
perpetual Song shall be, *O Lord be merciful
to me a Sinner ! Blessed be my God for all, and
in all : Live Jesus, by whose death I live, and
for whose love I am willing to die, &c.*

O when shall I take as much pleasure in
suffering, as I have done in *sinning* ! O that
I could entirely resign my whol self, Body
and Soul, in Life or Death, for time and eter-
nity, to be disposed of according to thy di-
vin Will and Pleasure ?

O that I could in every moment of time
pronounce with heart and tongue, *Live Jesus
only*, whose Will be accomplished, whose
name

name be sanctified, whose praise be published in all, by all, above all, &c.

6. *An Act of Purity of Intention.*

O *Eternal Lord God!* Thon hast created me to serve thee only, redeemed me to love thee only, and now inspir'd me with a will and desire to please thee only, during all the remaining days of my life: And behold, my hearty and humble desire is to serve thee, love thee, and please thee purely, perfectly, perseverantly.

Reform therefore, I beseech thee my sinful life, conform my stubborn will, Deiform my sinister intention, change and transform my spirit into thine; that all my thoughts, words, actions, pretensions, and these my present pains, sufferings, and sickness, may be presented to thy sacred Majesty with such purity, perfection and perseverance, as thy Love deserves from me, and mine desires for thee.

7. *An Heroick Act of highest efficacy; containing a Contract between the Soul and her Creator: Which being made devoutly at the beginning of any dangerous Sicknes, and frequently iterated during the intervals thereof, must needs afford exceeding great comfort in Deaths last hour and Agony.*

O My God, my Lord, my Creator! from whom, by whom, and in whom, I and all things live, move, and have a being! I rejoice at what thou art, as if it were all mine; and I offer what I and all creatures have and are, as being all thine.

Behold, (*O Heavenly Father!*) I thy poor Child and unworthy Creature, do here with all possible sincerity, submission, and devotion, make this present Contract with thy Sacred Majesty, *to be thy faithful servant and bondslave for evermore*; intending hereby that each remaining moment of my life, and all that is within me, without me, about me, may henceforth incessantly bless and praise thy holy Name, and accomplish thy most just and holy Will in all things whatsoever.

And for this end, I do now enrol this Oblation, Donation, and Resignation of my whole self to thy divin Majesty, in the very Center of my Heart & Soul; with such Intention, Force, and Efficacy, as thou (*O my all-knowing Lord God!*) canst comprehend to be the very best, which I thy poor creature am capable to perform, without any reservation, restriction, or contradiction whatsoever. I desire also, (*O my Creator!*) to make this Contract with thy sacred Majesty, in the best manner, with most proper words, in the best terms, and with such significant clauses

ſes and conditions, as it ought and may be performed.

In Confirmation whereof, I produce as witneſſes, the ſacred Virgin, Queen *Mary*, my Angel Guardian, my particular Patrons, and all the celeftial Citizens, humbly imploring the aſſiſtance of their Prayers, for the performance of this my hearty Oblation of my whole ſelf purely and entirely to thy divin Majeſty, which I beſeech thy infinite goodneſs and mercy to receive from my Hands and Heart, and to ſeal it in Heaven, that it may be there warranted and confirmed for evermore.

And becauſe the neceſſities, frailties and infirmities which accompany this my Pilgrimage, (and which will probably moſt of all overwhelm me in deaths Agony) permit me not (according to my deſire) to be always employed in thy praiſes: therefore I now proſtrating my ſelf before thy Throne of Majeſty; whom I reverently Adore with the greateſt Affection that thou (*O my Lord God!*) know'ſt may be given by any creature; and to whom I Offer, in ſupply of my own unworthineſs, all the ardent affections, mental exceſſes, ſupernatural jubila-tions, and amorous unions of all devout Souls in Heaven and Earth, (as though I felt them all in my own heart) humbly expreſs this

my present Covenant, Contract, and Agreement with thee, my Sovereign Creator, Father, Son, and Holy Ghost, in this manner :

That as often as I shall, either Interiorly or Exteriorly, either in Heart silently, or with my Tongue verbally, think or say any of these things following,

*I Adore, I Thank, I Offer, I Resolve,
I am Sorry, I Desire, I Resign, I Believe,
I Hope, I Love, O my Lord, O my Jesu !*

And so passing no further shall there end: My intention is, to make as perfect an Act of Adoration, Thanksgiving, Oblation, Resolution, Contrition, Petition, Resignation, Faith, Hope and Charity, as is possible for any creature to make.

And I do now for then declare, denounce and testifie, that my will and desire is, (whensoever I shall think or pronounce any of the words aforesaid) to make, exercise, and perform all the Acts contain'd in this Book; in all the devout Books that ever were, or shall be written; and which the blessed Virgin, Angels, and Saints do, and shall do in Heaven, for all eternity.

Receive and ratifie (*most gracious Sovereign !*) this my humble Act, Contract, and Covenant, as to all and each one of its branches.

cies and members, and whatsoever is therein explicitly and implicitly included: receive it as a pledg of my hearty desire to serve, praise and honour thy divin Majesty, purely, perfectly, eternally. Receive it once for all, which I wish to present unto thee every moment and minute, to produce as often as I breath, and to iterate as frequently as any Act can possibly be repeated and multiplied And I invite and conjure all the celestial Spirits and faithful Souls, to sacrifice unto thy sacred Majesty more perfect holocausts of praise and benediction for evermore.

In this manner, a pious Soul may incessantly praise and please God; and with little labour acquire much merit: For having once sincerely made, (and daily, weekly, or monthly repeating) this Act, according as it is here largely described; it may hourly be practised with great ease and comfort, by the meer direction of the mind, and simple reflection of the spirit towards God; upon all occasions, and in whatsoever company and employment.

OF all other Devotions, the use of a Crucifix is chiefly to be recommended to a Sick Person: Kissing it, Embracing it, speaking sometimes to the Crucifix, sometimes to his own

Soul. Nothing is more easie; nothing more pious, nothing more profitable: For in the contemplation of that Sacred object, you may with great facility adore, praise, bless, thank, invoke the divin Majesty, and admire his infinite mercy, love and liberality; in this or the like manner, as his Holy Spirit shall suggest unto you.

O holy Cross! O deep Wounds! O sacred Blood! O cruel Sorrow! Dear Lord, at how dear a rate hast thou bought me? O sweet Jesu! be unto me a Jesus! Let not the Soul perish, which cost thee so great a price! Destroy not thy own workmanship! Lose not thy own labour, pains, and passion.

O Jesu! Thou art my Friend, and my Physician: my Lord and my Love: my Portion and my Possession: my Peace and my Patience: my Light in Darkness; my Health in Sickness; my Comfort in Sadness; my Plenty in Want; my Life in Death; my Heaven in Purgatory; my God and my All, for Time and Eternity.

A larger Exercise in Contemplation of the Crucifix. Fixing your Eyes upon the Crucifix, or taking it reverently into your hands, and humbly embracing it, with an ardent desire to honour, imitate, and conform your self, as far forth as God shall enable you to the last thoughts, words, and affections of your

your dying Saviour: Read (or cause to be read) this following Exercise, leisurely, distinctly, and devoutly; ruminating upon each point, and relishing every aspiration and affection.

The first C^onsideration.

ALL Christs Actions are our Instructions; and as his Life is the prime exemplar of holy living, so his Death is the perfect pattern of happy dying; which he exhorts all Christians to imitate, saying; *Take up your Cross and follow me.*

O My Soul! how ill have we imitated our sweet Saviour in our life, manners, and conversation? Let's (at least) strive to imitate him in his death; by taking patiently this *present Cross*, which he layes upon our shoulders, and following him cheerfully to Mount Calvary.

O Jesu! my Redeemer, and the worlds Saviour! how happy are they, who are enabled by thy Grace to imitate thy Virrues; who desire to live only for thee, and are ready to die with thee; who live in thy friendship, and die in thy favour.

O glorious Son of God! Thou wert Incarnated and Crucifi'd for my ungrateful Soul: O that I might be mart'r'd and crucifi'd for thy sake; to the end I might be conform-a-

ble to thee in dying, though I have been so unlike to thee in living.

O my dear Saviour! though my Soul is not forc'd out of my body by such a violent death as thine; yet imprint in it, I beseech thee, such sweet thoughts and affections, as thou felt'st when thou diedst for my sake.

The Second Consideration.

JESUS dy'd willingly, patiently, resignedly.

O *My God!* Give me health or sickness, give me life or death, give me whatsoever thou pleassest; not my will, but thine be done.

O Jesu! By vertue of thy perfect Resignation to the divin Will, strengthen mine in Deaths Agony. Behold, I bind my self to that blessed conformity of thine to thy heavenly Father; and in union thereof; I most willingly embrace the design thou hast over me, be it for life or for death.

O my Saviour! Thou being Gods innocent Son, diedst in the flower of thine age; and shall I desire long life who am a sinner, a rebel, a criminal? I yield, *Lord!* I yield, and submit to Deaths summons. Farewel Earth; farewel world; farewel this Vale of tears and miseries! Heaven is my happier home; Paradise is much more pleasant and agreeable; and Death is my way to it.

The

The Third Consideration.

JESUS pray'd for strength, succour and courage in his Deaths Agony.

O *My Eternal Lord and Lover!* Behold thy poor child encompass'd with miseries and calamities on every side, knowing not what to choose or desire, but only the accomplishment of thy most just Will! O forget not thy creature in his greatest necessity.

Thou art graciously pleas'd (*O compassionate Creator!*) to take pity upon the fowls of the Air, and beasts of the Earth, and to succour them in time of their need: O refuse not thy favours to a Soul stamp'd with thy sacred image and resemblance, but pity me, succour me, comfort me, and protect me from the hands and power of my Enemies.

Alas! my Jesu! my glass is almost run out, my senses fail me, my strength decays, my breath is almost spent? O do not thou forsake me, (*dear Jesu!*) when all things else shall leave and abandon me.

The Fourth Consideration.

JESUS dying wept for my Sins, and pray'd to his Father for their pardon.

O *My Soul!* Shall thy Saviour alone be sensible of thy sinful condition, and
 remain
 est

remainest thou insensible of thine own? O *Jesu!* I will surely weep as well as thou; and O that my Heart could cleave in pieces with sorrow for all my impieties.

O my God! It grieves me to have offended thee: thee, being what thou art, an infinite, essential, immense goodness! Ah! wretch that I was! were I again to begin my life, how differently would I lead it from what I have done?

I have grievously sinned against thee, my good God, I humbly acknowledge it, heartily crave thy pardon, and hopefully offer up to thy Throne of Mercy the tears, prayers, and sufferings of thy beloved Son, my sweet Saviour Jesus, for a supply of my want of Sorrow and Contrition.

The Fifth Consideration.

JESUS dying, pardon'd his Enemies, lov'd them, pray'd for them.

O *Jesu my Saviour!* In honour of this thy fervent Charity, I freely forgive all them who have ever offended me in my whole life time.

It now heartily grieves me that I ever hated them: and were they here present, how humbly would I embrace them, and beg their pardon?

Give them (*O my God!*) thy Grace in this world, and thy Glory in the next.

The

The Sixth Consideration.

JESUS amidst his cruel sufferings, and in death's Agonie, conform'd himself absolutely to his Fathers Will.

O *Jesu!* I desire not to be freed from my pains; but to be furnish'd with patience to endure them as long as thy Providence shall be pleas'd to prolong them.

I wish neither health nor sickness, neither life nor death; but all I aim at in time and eternity is the full accomplishment of thy most just and holy Will: choosing rather to obey thee, than to be exempt from suffering. Is it thy divin pleasure I shall lie thus languishing till Dooms-day? O my Lord! it is also my will and pleasure: Wilt thou, that I die presently? O my God! I most willingly accept it, even at this instant.

O eternal Father! ever blessed and praised be thy sweet Name and Providence, for all the sufferings, sicknesses, calamities I ever endured since I had a being: Receive them (O Lord!) together with these afflictions I now feel, and those I shall feel at the departing of my Soul out of my body, (which I humbly unite to them of my dear Saviour dying on the Cross,) for the expiation of my crimes, and in satisfaction for all my impieties.

The seventh Consideration.

JESUS dying, Look'd upon, and discours'd
with his sacred Mother, and S. John.

O *Incomparable, Powerfull and Com-
passionate Virgin!* Mother of Jesus,
Mother of Mercy, Mother of power, Mo-
ther of all mankind, and my Mother, by my
particular choice and election! I now hum-
bly and earnestly call and cry unto thee, to
deliver me (by thy prayers and patronage)
from my dreadfull enemy, to obtain for
me pardon and Remission of my sins, and
to assist me in my last passage, conflict, and
agonie.

O ye heavenly Spirits, and holy Saints!
Noble Angels, Glorious Apostles, Trium-
phant Martyrs, Sacred Doctors, and Confes-
sors, Pious Widows, and Pure Virgins! who
securely possess that happiness to which my
heart and soul incessantly aspire: Intercede
for me, that I may also be with you a happy
sharer and partaker.

O Blessed Saint N.! whose name I receiv'd
at my Birth, and in my Baptism: Let me re-
ceive thy succour at my Death, and in my
Agony,

*O my good Angel Guardian, my honor'd
Prince*

Prince and Protector! Be pleaſed to aſſiſt now thy poor feeble and fainting Pupil: Stand by me, O valiant Champion! fight for me, and defend me from the fury of my now moſt buſie Enemy, and conduct my departing ſoul to its eternally prepared habitation.

The Eighth Conſideration.

JESUS dying (*with Head humbly inclined*) adored the Sacred Trinity.

O *Adorable Father, Son, and Holy Ghoſt! Sacred Deity! Undivided Trinity!* Thou art my Creator, and I am thy creature; Thou art my Lord, and I thy ſervant; thou art my dread Sovereign; and I thy Victim and Sacrifice, conſecrated to thy only Majeſty: Thou haſt all abſolute power and dominion over me, and I have no power of my ſelf.

I humbly Adore thy divine Greatneſs, Power, and Sovereignty, and heartily Confeſs my own Weakneſs, Poverty, Nothing.

Alas! How ſtrangely have I hitherto forgotten, miſtaken, miſunderſtood the world, my ſelf, and all ſublunary things? My eyes are now open'd, and I perceive my ſelf to be a poor, wretched, dying Creature.

The Ninth Consideration.

JESUS died in an Extasie of divine Love.

A*H, my God!* Though I have not liv'd in thy Love; yet, let me (at least) die in it. O that I might breathe out my Soul in an Extasie of sacred Love; and that my last sigh in this world, might be an ardent Act of pure, perfect, and extatical affection!

Live my Lord Jesus! Ever happie, ever triumphant, ever glorious, in thy own divin Essence, Attributes, Perfections!

O my God, and my All! Nothing more but thy self! Ah when shall my languishing Soul see thee, embrace thee, enjoy thee? When shall my whol employment be to praise thee, love thee, be united to thee, uninterruptedly, incessantly, eternally!

The Tenth Consideration.

JESUS dying, recommends and resigns his Soul into the hands of his heavenly Father.

I*Nto thy hands, O my Lord! I also commend my spirit: Thou (O heavenly Father!)*

ther!) art its first beginning, and O, let it sweetly return to thee, as its final end and only felicity! I am all thine (*O my merciful Creator!*) by all manner of titles; and behold I give my self to thee in all manner of ways: O do not now reject me, but receive me, possess me, and take me totally to thy self for evermore.

O how it now grieves me, to have given my Soul to any other than thy self, (*O my Sovereign Lord and Lover!*) to whom it only appertains?

Oh! how earnestly doth my Soul desire to be dissolved, that it may come to thee, (*my sweet Saviour!*) Yet not my Will but thine be done, in this and all things whatsoever! Let it be (*Lord Jesus!*) how, where, and when thou shalt be best pleased!

When the sick Person feels his strength begin to decay, let him commend his Soul to his Creator in these following ancient Prayers of the Church.

O My Sovereign Lord God, whose mercy is infinit! O glorious Trinity, Father, Son, and Holy Ghost, who art Goodness it self! Have mercy on me, a miserable sinner.

O

O most loving father! take pitie on thy poor Child, and forsake me not in this my last and greatest need.

O sweet Saviour Jesu, Son of the living God! I beseech thee by the vertue of thy most blessed and bitter Passion, grant me thy Grace, give me a pardon of my sins, and vouchsafe me a portion of thy Glory: I challenge not (*dear Lord!*) a place in thy Heaven, for any worthiness of my own merits; for alas! I am but dust and ashes: but for thy Passion's sake, whereby thou wert pleased to redeem me miserable man, and to purchase Heaven for me, at the price of thy precious Blood. I beseech thee therefore, *O Jesu my Saviour!* by thy sufferings on the Cross for me, especially at that hour when thy blessed Soul left thy Bodie, have mercy on my poor Soul at the time of her departure.

When he draws nearer his end, he is chiefly to make use of short and pithy Aspirations of Love, Desire, &c. As for Example.

O My Lord! I love thee, I love thee, and I wish I could love thee more.

As

As the fainting Hart desires the refreshing Fountains, so doth my Soul thirst after thee my Saviour.

I thirst, *Lord* ! and thou only canst quench my thirst.

Lead my poor Soul, (*O my all powerfull Creator* !) out of this loathsome prison ; that it may love and praise thee for evermore.

O beautiful Jerusalem ! my happy home ! when shall I come to live and lodg in thee ?

O ye blessed Quires of Saints and Angels ! who perfectly injoy God, and unweariedly intone his Eternal praises ! when shall I come to love and laud my dear Lord with you ?

O Sacred Virgin *Mary* ! Mother of power, pitie and compassion ! Be thou now to me a Mother, and take care of thy weak child.

O my glorious Patrons ! be pleased now to remember me, to assist me, to pray for me.

O my good Angel ! pitie me, protect me, comfort me, strengthen me in this hour of my Agonie.

Take courage, *my poor Soul* ! take courage ; Eternity comes on, our miserie and sorrow will soon have an end, and our peace and plenty is beginning without end.

Frequent.

Frequent these in the time of your Health, that they may occur easily to your memory in the time of your Sickness : And then ruminate them sweetly, quietly, and discreetly, according as your Soul shall relish them without violence, eagerness, or anxiety.

An Exercise of holy Dying, consisting of four Acts.

Four things are requisite to dy well : 1. *A Spiritual Death to all creatures.* Strive then (O my Soul !) to deny thy self in all things, and to dy to thy self, & to the whole world in love & affection, that thou may'st live to God only, who alone can comfort thee in Dying, & content thee after Death, Thou wilt find it no trouble to leave, what thou dost not inordinatly love. And what is it thou so lovest ? find it out, and forsake it ; leaving that and all, to find one and all ; and aspiring often : *What do I hope for in Heaven and what do I look for upon Earth ? O my God & my Al ! be thou all mine, and let me be all thine ; and let all other things go which way they wil.*

2. *A cordial and profound humility.* This gives the greatest Grace to the living, and Comfort to the dying. Proud spirits are always

ways in extreams : either they dy blindly presumptuous , or Death opening their eyes, they fall into despair at the sight of their miserable estate. *O my Soul!* humble thy self, since thou hast nothing to be proud of ; for alas ! what wert thou before thy late receiving of a being ? What hast thou which proceeds not from thy Creators bounty ? Why then art thou proud of it, as if it were thine own ? What hast thou receiv'd, which thou hast not abused ? What sinful Soul would not have been a Saint, had it receiv'd such favours as thou hast misemployed, and buried ? How long ere this might'st thou have most justly been hurried head-long into Hell-fire, for thy pride and impiety ; since the damned spirits , who there are and shall be eternally tormented , sinned once only in Pride, and thou so often ; since they had something to be proud of, and thou nothing ; since their sin was only in thought, and thine also in word and work ? *O my God!* I acknowledg Hell to be my Center, and the place which is proper for the entertainment of so perverse a wretch ; and shouldst thou send me thither, thou art Just , and righteous are thy Judgments.

3. *A firm Confidence in God.* Let not
Humility

Humility hinder your Confidence in the divine mercy and goodness; for by this token, it will be easily known to be false and ill grounded. Yet trust not in your own merits, good works, good life, good will: but [1.] in the infinit goodness and mercy of God. [2.] in the abundant Merits and Redemption of Jesus. [3.] in his sweet promises of pardon and protection. [4.] in the prayers and patronage of your *Mother of Power*, and particular Patrons. [5.] in the custody of your good Angel. [6.] in the participation and union, you have with the Church Militant and Triumphant. And, (*O my soul!*) is not this enough? *Lord!* I am thine, I trust in thy mercy, and if thou killest me, yet I will still hope in thee.

4. *An entire Resignation to the divine will and disposition in all things for time and Eternity.* O my Soul! this is the Act of acts at the dreadful hour of Death; and, O my *Lord!* I offer up my self to endure all pains, disgraces, and desolations in this life; and to suffer all punishments in Purgatory, and in Hell it self (if thy Justice will have it so) in the next life: not reflecting what shall become of me, either in this my Sicknes, or in my Life, or after my Death, but leaving all to thy sacred Will and sweet Disposal.

When

When the sick person is in his last Agony.

The Priest, or Charitable assistants, should suggest unto him some of these devout words, thoughts, and considerations.

1. **T**AKE Courage, (Dear Christian Brother, or Sister! suffer patiently for a little while, that you may be happy for all Eternity.

2. Christ Jesus dyed for you, and be you content to dye for him.

3. Though your Sins are great, yet greater is Gods mercy.

4. Though your Tongue is put to silence, yet let your Heart speak affectionately to your sweet Saviour. O *Jesu!* thy will be done. O my Lord! I love thee, I adore thee, I thank thee, &c. And I beseech thee, (O my merciful Creator!) that every sigh, every thought, every eye cast up to heaven, may be acceptable to thy sacred Majesty, according to that irrevocable covenant, contract, and intention, which I formerly made, and here humbly renew, in thy divine presence.

When the Agony is of long continuance, it may be very profitable, comfortable, and convenient,

nient, to read over the *Passion of our Saviour*, or some passages thereof so it be done, 1. Discreetly, without troubling or disturbing the sick person. 2. Distinctly, not in an over high tone, loud voyce, or eager precipitation. 3. Devoutly, to move his affection. 4. Deliberately, and with certain pauses and interruptions; staying upon such points and passages, as may touch, pierce, and comfort him, As for example :

ARe you desirous (*my dear Brother!*) to entertain your departing Soul with the memory of your dying Redeemer? Lift up then your Heart sweetly and quietly to your Saviour, whilst I shall recite what he did, said, and suffered for your sake.

The Passion of our Lord Jesus Christ, according to S. Luke.

With desire I have desired to eat this Pasch with you, before I suffer. Mark these ardent and affectionate expressions of your dear Redeemer: He hath still for you the same love and desire; and his Will is, that you shall celebrate this Pasch with him eternally in his happy Paradise.

This is my body which I give for you: If your blessed Saviour, hath given you his Body, give yours to him, and be content in your sufferings.

I prepare for you a Kingdom, that you may eat at my Table. O comfortable sentence! 'Tis for you that this Kingdom is prepared! Pass to it cheerfully, couragiously, confidently.

O my Lord! I am ready to accompany you into Prison, and unto Death. O the admirable courage of St. Peter! say you the same, and you will dy resignedly.

Pray, that you may not enter into temptation. Reflect upon these words: and since this is a time of temptation; elevate to God your Heart, that you may be delivered.

He prayed on bended Knees. Behold a rare example: Do you imitate it in desire and affection, and permit not your Spirit to be born down with the sufferings of your body.

O Father! If you please, let this Chalice pass away from me; yet not my Will, but yours be done. O how comfortably should you repeat this prayer of your agonizing Saviour? Speak it in your Heart, and unite your thoughts to those of your sweet Jesus.

Being in his Agony, he prayed more ardently. Behold Jesus in the same condition with your self. Pray then, pray heartily, ardently, perseverantly.

And his Sweat became like drops of blood, trickling down upon the earth. This bloody Sweat will wash away your Sins, sweeten

your Pains, and smooth your passage to Eternity.

Judas came up to Jesus, and Jesus kissed him. Comfort your self in Christs kissing *Judas*: Ah! shall not you hope to obtain his kiss of peace in Heaven, since you dy in quality of his faithful friend and favourite?

Jesus looked back upon Peter, after he had denied him. O sweet words! and can you doubt but that Jesus beholds you, lying now upon your Death-bed, humbly adoring him, heartily confessing him, and ardently loving him?

These and the like devout and pious Reflections and Applications may be made upon the reading of the Passion: which surely cannot but afford much comfort to the agonizing person, and edification to the assistants.

Holding the Crucifix before him.

ADore your dear Saviour, dying on the Cross for you: and trust in his infinite merits and mercies.

Kiss these sacred Wounds; hide your self in these holes of the Rock; and rest here secure against all your enemies deceits and stratagems.

Offer up the death of **JESUS** to his eternal Father; and desire that yours being thereto united, may become pleasing to his divin Majesty.

Say

Say with the *Publican*; O my God! be merciful to me a Sinner.

Cry out with the *Blind man*, O Jesu! thou Son of *David*, take pity upon me.

Profess your Faith with *S. Thomas*, O my Lord and my God.

Animate your Hope to say with me: *I hope I shall soon see Him in Heaven, whom I now contemplate fastned to the Cross.*

Excite your Charity with *S. Paul*: *I desire to be dissolved, and to be with Christ.*

Address your self to the Eternal Father, with the words of dying *Jesus*: *O my Father! into your hands I commend my Spirit.*

When the sick Person draws so near towards his Death, that no further Applications can be made to him, let the devout Assistants charitably pray for him, in this or the like manner:

O Most compassionat Jesu! Take pity upon him.

O Jesu! the Redeemer, Lover, and Life of Christian Souls: Have mercy upon him.

O Jesu! the sweet Comforter of all desolate and distressed Sinners: Comfort, encourage, and strengthen him.

O holy Mary! the Refuge of Sinners: Pray for him.

O Mother of Mercy! Mother of Grace!
Mother of Jesus! Mother of Power! Pity
him, protect him, defend him, assist him, in this
his greatest extremity.

O glorious Saint Joseph, the nursing Fa-
ther of Jesus, and Virginal Spouse of the
Virgin Mary, Pray for him.

O Angelical Spirit! who have been hi-
therto his faithful Guardian! Do not now
abandon him, but conduct his soul to its pre-
pared place of eternal rest and happiness.

O all ye holy Saints and Angels! and you
St. N. his special Patron, receive him into
your happy company.

O Jesu! be you unto him a Jesus, and save
him.

A Prayer to God the Father.

O Father of Mercies, and God of all Com-
fort! we most humbly address our
petitions to the Throne of thy divine Cle-
mency, in the behalf of this our languishing
Brother; beseeching thee by the immensity
of thy Mercy, and by the infinity of thy
Sons merits, to pardon his sins, to mitigate
his pains, to arm him with patience, to fur-
nish him with perseverance, in thy Grace
and Love, til his last Gasps, and then to re-
ceive his departing Soul into thy paternal
care and protection.

A Prayer to Christ Jesus.

O Lord *Jesus Christ*! who wert mercifully pleas'd to suffer an ignominious death upon the Cross, for the Redemption and Salvation of Mankind; we most humbly beseech thee, to interpose the Sweat of thy Agony, and the Blood of thy Passion, between the severe Justice of thy Eternal Father, and the grievous Sins and offences, of this thy poor servant: And deliver him in this hour of his Death from all such pains and punishments, as he may fear to have justly deserved.

A Prayer to the Blessed Virgin.

O Sacred Mother of *Jesus*; By that sword of sorrow which pierc'd thy tender Heart, when thou stoodest by thy dear Son hanging on the Cross, heardst him uttering his last Words, and beheldst him giving up his Ghost: We beseech thee, to assist also this thy dying Child with thy Prayers, whom his Brother *Jesus* recommended thee and thine to thy peculiar care and custody, saying: *O Woman behold thy Son.* Turn thy Eyes of pitie and compassion towards him, (*O Blessed Mother!*) in this his extream misery and affliction; and leave him not in this his last and greatest necessity; O clement, O pious, O sweet Virgin *Mary*.

When the Agonizing person is ready to expire.

DEpart, O Christian Soul! Depart in peace out of this world; In the name of God the Father who Created thee; In the name of God the Son, who Redeemed thee; In the name of God the Holy Ghost, who espoused thee; In the name of the Angels, Archangels, Thrones, Dominations, Principalities, Powers, Cherubins, and Seraphins; In the name of the Patriarchs, Prophets, Apostles, Martyrs, Confessors, Monks, Heremites, Virgins, Widows, and all the Saints of Paradise. Let thy place be this day in peace, and thy habitation in the holy Sion.

O God of infinite Goodness, Clemency, and Sweetness! who art graciously pleased, (out of the greatness of thy Mercy) to pardon repentant Sinners: Behold this thy poor creature, with the Eyes of thy wonted pity and compassion, and grant him the general pardon, which he most heartily desires, and we most humbly beg for him. O Lord! redress the losses, repair the breaches, remit the offences, which he hath contracted through human frailty, or diabolical temptation, and let this Member, for whom thou hast mercifully spilt thy sacred Blood, be happily united to the body of thy holy Church.

We recommend you (*our dear Brother, or Sister!*) to Almighty God, and re nit you to his care and custody, whose creature you are: hoping, that when you shall have paid to nature the Tribute of Death, you shall return to him who is the Authour of your Life. And we most humbly and heartily beseech his Divin Majesty, that at the instant of your Souls departure out of its imprisoning body, the heavenly Quires of Angels may receive it; the holy Colledg of Apostles may meet it; the triumphant Martyrs may accompany it; the glorious Confessors, Virgins, Widows, and all the celestial Citizens, may joyfully conduct it to the happy vision and fruition of Sweet Jesus in his eternal Kingdom.

O *Divine Jesu!* The Lord of our lives, and the love of our Souls! We beseech thee by that ardent Charity which mov'd thee to become man for us: By the price of thy Blood which thou pouredst forth for us: and by the merits of thy Death and Passion which thou enduredst for us; that thou wilt be graciously pleased to let thy goodness, mercy, and pity appear in the person of this thy poor servant, who is now summoned to leave this world, and to come before thee; his dread Judge and Sovereign: Dispose his Soul (*Dear Jesu!*) and prepare

it for this great trial : Suffer it not to quit its Body without a true and hearty contrition for its Sins, and a faithful and filial conversion to thee its Saviour. Visit him, clear him, and comfort him with that efficacious grace, wherewith thou art wont to purifie, justifie, and sanctifie repentant Sinners. Deal with him in mercy (*O sweet Redeemer!*) as thou didst with the good Thief; and encourage his languishing heart with the like cheering words, *This day thou shalt be with me in Paradise.*

At the very time (as near as may be guessed) of the souls departure out of the body, say,

Subvenite Sancti Dei, &c. As in the Roman Ritual.

XI.

Some devout Prayers for the Souls departed.

A Prayer to God the Father, for the Soul newly departed.

O *Eternal Father!* whose nature is goodness, and whose work is mercy! cast thy compassionate Eyes upon the poor Soul of this our departed Brother or Sister N. [or, upon the poor Soul, suffering in Purgatory;] and remembering it to be thy own creature,

creature, redress its miseries, remit its punishments, release it from its imprisonment.

Receive (*O gracious Sovereign,*) the superabundant sufferings of thy Son Jesus, for a full satisfaction of thy divine Justice: and for his dear sake, pardon this thy poor servants past impieties, forget his frailties, and cancel all his commissions, offences, and ingratitude. *I humbly acknowledge (Great Lord of Heaven and Earth!)* that if thou lookest only upon his deserts, he must needs be a long time the object of thy severe Anger and Rigour; but if in Mercy thou wilt be pleas'd to look upon Jesus his Redeemer, and to apply to him the merits of his bitter Death and Passion, thou wilt soon free him from all his miseries, and bring him to the enjoyment of thy eternal Felicity.

O my God! That I were capable to satisfy thy Divine Justice, in the behalf of this poor Soul, for whom I now petition thy Mercy: how willingly would I exact in my own person, that which detains him in Purgatory! And though my unworthiness may hinder this desired effect, yet such is thy Goodness, (*O my gracious Sovereign!*) as that I may hope to have my will accepted, my petition granted, and this poor Soul pardon'd, succoured, delivered, and speedily ad-

mitted to praise, love, and honour thy sacred Majesty, with the rest of thy celestial Citizens for evermore.

To Christ Jesus.

O Jesu! the Saviour of our Souls, whose inclination to do good to poor Mankind, is so great, that thou often predest him to ask, and promise to grant his petitions: Receive I beseech thee this Prayer, which I most humbly present to thy Throne of Mercy, in behalf of [this my departed Brother or Sister] the Souls suffering in Purgatory.

Remember, (O most compassionate Redeemer!) that it is a Thing bought with thy Blood, design'd to thy Glory, intended to be a Co heir with thee in thy heavenly Kingdom. Look upon it, (O sweet Jesu!) as the noble conquest of thy Cross, and the sacred Trophée, by thy power torn out of the Devils clutches; and as such a thing, afford it some solace in its sufferings, and free it from those flames, feters, and prisons, which hinder it from enjoying that Glory, whereunto thy Mercy hath predestinated it, which thy Passion hath purchased, and which thy Goodness hath prepared for it.

If the tears of Mary and Martha did so pierce thy tender heart; that they obtained

tained the raising of their dead Brother *Lazarus* out of his Sepulchre: Be not less favourable and flexible (*O dear Saviour!*) to these my sighs, tears, and prayers, which I now pour forth before thee, for the Soul of my departed Brother (*or Sister.*) Speak only the word, (*O all powerful Redeemer!*) *N. come forth* of those Flames; and Purgatory will render thee a most prompt Obedience, and the delivered Soul will eternally magnifie thy Mercies.

To the glorious Virgin Mother.

I Most humbly salute thee, Great Queen of Heaven and Earth, Glorious Mother of *JESUS*, Powerful Advocatrix of Mankind, and compassionate Comfort of the afflicted! These blessed Titles embolden me thy unworthy servant, to beg thy prayers for the poor Soul [*of my departed Brother,*] now suffering (*as I probably both fear and hope,*) in the place of Purgatory; and to petition thee, that thou wilt be pleased to employ the Power, the Priviledg, and the Friendship thou hast with thy dear Son my Saviour, in his behalf, and for his release, comfort and pardon.

O Great and Glorious Virgin Mother! Consider this suffering Soul, as by thy Son redeemed, and by thy self beloved; and since thou hast interest in the salvation and
joy

joy of the Souls purchased with the price of thy Sons precious Blood; take pity upon this Soul, longing to behold thy Son and thy self in Glory, and to sing forth Divine praises with the blessed Saints for all eternity.

To S. Joseph.

O Faithful Steward of Gods sacred Family! Worthy Guardian of Jesus and Mary! Great and Glorious S. Joseph! Permit me to make my most humble addresses to thee, in behalf of this poor Soul, suffering in the flames of Purgatory. It burns with an ardent desire to enjoy God, and to behold thee in thy heavenly Glory; but the Decree of divine Justice, detains it from this desired happiness; be thou therefore pleased, O Just man! to interpose thy pious intercession for the cancelling, or (at least) for the moderation of this severe Edict.

Thou formerly freedst Jesus and Mary, from Herods cruelty; free now this Child of Jesus and Mary, from the pains of Purgatory, and obtain for him a speedy deliverance, that he may with thee and thy dear Spouse Mary, praise, honour, and enjoy Jesus for all eternity.

The
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The Sequens of Holy Church, usually said
in the Masses for the Dead.

Dies træ, dies illa, &c.

1. **T**hat Day of Wrath, that dreadful Day
Shall all the World in Ashes lay:
As David and Sybilla say.
2. How shall poor Mortals quake with fears,
When their impartial Judge appears
Whom all their Causes strictly hears!
3. His Trumpet sounds a dreadful tone,
The noise through all the Graves is blown
And calls the Dead before his Throne.
4. Nature and Death shall stand at gaze,
When Creatures shall their Bodies raise,
And answer for their forespent Days.
5. The fair-writ Book of Conscience shown,
Sins black Inditement shall be known,
And every Soul it's Guilt shall own.
6. So, when the Judge shall sit on high,
All hidden Sins shall openly
No Crime shall from dark Vengeance fly.
7. What Plea shall wretched I pretend?
What Patron move to stand my Friend?
When scarce the Just themselves defend.
8. O dreadful God and glorious King!
Who dost the saved freely bring
To Bliss; save me, O Mercies Spring.
9. Pious Jesu! call to mind,
Thy Travels, for my good design'd,
Grant I may that day Mercy find.

10. Then

10. Thou sit'st down weary seeking me,
Thou climbd'st the Cross, my Soul to free,
Let not such Labours fruitless be.
11. Dread Judge! whose Justice is severe,
My long black score of Sin make cleer,
E're the accounting Day appear.
12. I, as a guilty Person, groan;
My faults are in my Blushes known;
Pity, dear Lord, thy Suppliants moan.
13. Thy granting Magdalen relief,
And opening Heaven to the Thief,
Hath with sweet Hopes allay'd my grief.
14. All worthless Pray'rs deserve no hire;
But thou, mild Lord, thy Grace inspire,
And save me from eternal Fire.
15. Amongst thy Sheep grant I may stand
Far from the Goats accursed band,
Securely plac'd at thy Right Hand.
16. The wittif Traap being put to shew,
And pent in Hell's n're dying flame,
Amongst the Bless'd enrol my Name.
17. With bended Knees I make my Prayer,
And Heart contrite as Ashes are,
Of my last End, dear Lord, take care.
18. That Day of Doom, that Day of Tears,
When guilty Man awakes in Fears,
From Dust, and fore his Judge appears.
19. Jesu! whose Breast our woes contains
Preserve him from Hell's burning Coals,
Give rest to all departed Souls.

Amen.

¶ 12.

XII.

A most devout Exercise of Confession
and Communion, applied to the
Souls suffering in Purgatory.

When your Charity towards your departed
Brethren and Friends, shall move you, (O pi-
ous Christian!) to apply the fruit of your Com-
munion in their favour: You may do well to
employ your self during that whole day, (set
apart for this holy purpose,) in such acts, ex-
ercises, and thoughts, as are proper for that sub-
ject. As for example:

At your awaking in the Morning.

Imagine you hear those poor, restless, and
afflicted Souls, making their moan to
you, and excizing you with their ordinary
complaints; (*Miseremini, miseremini, sal-
tem vos Amici? O Friends! take compassion
upon us!* And do you answer them with a
*Requiem aeternam dona eis Domine, & lux
perpetua luceat eis.* O my God! who hast
mercifully given me rest this night, and light
this morning; give eternal rest, and eter-
nal light to these poor souls.

*Being clothed, and placed on your knees to
Adore*

Adore the Divine Majesty, you may thus pour forth your heart before him.

O Sacred Trinity! I here most humbly prostrate my self, and these poor Souls in thy presence; Offering up for them to the Throne of thy mercy, all my this days Actions and Devotions: and particularly my Confession, Communion, and the Indulgence, which through thy Mercy, I hope to obtain: uniting them to the merits of my dear Redeemer, of his blessed Mother, and of all the glorious Saints of Heaven: And beseeching thy infinite goodness to accept of these my weak and unworthy endeavours, for satisfaction of their punishments, for solace of their sufferings, and for their speedy admission to thy beatifying presence.

Going to Confession.

I Magin [1.] That the Sacrament of Penance is the Purgatory of this world, where thou art to cleanse thy Soul by the Fire of Contrition, and Flames of Charity, not only from its Sins, but also (in some measure) from the Punishments which by its Sins it hath deserved: that being thus pardoned and purified, it may be more capable to assist those Souls which suffer in the Purgatory of the other world. [2.] That if it so pleased the Divine goodness; as to
lend

lend one hour of time to the Souls in Purgatory, wherein they might merit and do Penance: how zealously would they make use of this blessed Remedy? how sincerely would they Confess their Sins? how faithfully would they perform their Duty? [3.] That many poor Souls suffer now most severe punishments in Purgatory, (*and even in Hell it self;*) for one only Sin: and what doth thy self deserve for so many? or what must thou expect, unless thou endeavourst to make some timely satisfaction during this life?

Returning from Confession.

[1.] **A**dmi re the Divine favour, mercy, and goodness in your behalf: which is so great, that had he don the like to the damned, before their departure out of this world, they had been all Saints in Paradise. [2.] Perform your enjoined Penance, humbly, punctually, and with an ardent desire to satisfy the divine Justice for your offences.

Hearing Mass.

1. **A**T the Entrance of the Priest to the Altar. Think how all Purgatory begins to rejoyce, in expectation of the fruits

fruits of this great Sacrifice. Joyn your Heart, Affection, and Intention with his; Offering up with him the same Sacrifice, in memory of Christs Passion; in Thanksgiving for his favour conferr'd upon the Souls of Purgatory, in that they departed this life in his Grace and Love; and in satisfaction for the punishment due to their sins.

At the Confiteor.

Form an Act of hearty Contrition; and weigh how highly it grieves the faithful Souls departed, that they ever offended the divin Goodness.

At the Kyrie-eleison.

CRy out for Mercy in their behalf, by the same repeated petitions to the sacred Trinity.

At Gloria in excelsis.

O My God! That these poor Souls were now also comforted with thy Angelical Quires, to chaunt forth with them these happy Canticles of thy eternal Glory.

At Credo.

MAke a profession of your Faith; protesting you will never swerve one tittle from that belief wherein all the Saints and Souls in Purgatory departed.

At the Offertory.

Renew your Oblation, intention, petition, for their succour, solace and deliverance.

At

As Sanctus.

NOt only the Angels and Saints of the Church Triumphant, but also the souls of the Church suffering, intone this glorious *Trisagion*: With whom I most humbly Adore, Praise, and Magnifie thy sacred Name, *Holy, Holy, Holy, Lord God of Sabbath*. O increated, ineffable, eternal Sanctity! Increase this day the number of thy heavenly Quiristers. Let Heaven and Earth be full of thy Glory: *Heaven* receiving new inhabitants; *Earth* procuring for them this happiness. *Osanna*; O that the same Song might now Eccho forth at their entrance into Paradise, as it did at my Saviours entrance into Jerusalem.

At the Elevation of the Sacred Host.

O Eternal Father! Look upon thy beloved Son Jesus; and for his dear sake, take compassion upon the poor Souls, for whom we petition thee.

At the Elevation of the Chalice.

O Merciful Creator! Let fall one small drop of this precious Blood upon Purgatory, to quench its ardors, and comfort those distressed souls, for whom it was spilt upon the Cross.

At the Memento for the Dead.

O My Lord! Look in mercy on the souls
Of my Parents, Kindred, Friends,
Ben-

Benefactors. 2. Of such a particular person, *N.* 3. Of such as have been most charitable in praying for the departed. 4. Of such as are left uncomforted, unremembred, unpray'd for. 5. Of such as suffer most, or who should (*according to thy Justice*) remain longest in their torments. 6. Of such as are in the first and next place to be released. 7. Of such as lastly entred. 8. Of such as most loved *Jesus*, *Mary*, and *Joseph*. 9. Of such as suffer there, upon my occasion. 10. Of them, to whom thou shalt be pleas'd to apply this my Communion. 11. Of my own Soul, as if it were already departed out of my Body; humbly entreating thee (*dear Jesus!*) by the Water and Blood which gush'd forth of thy wounded side, and heart, in thy Passion; to pity me at this present, and to permit me to advance here the payment for such punishments, as I should hereafter pay in Purgatory.

At the Pater Noster.

REpeat it with the Priest, as a most efficacious Prayer to obtain succour for the Souls suffering in Purgatory.

At the Communion.

Make such Acts and Affections, as are most favourable to your spiritual good; and most beneficial to the Souls, for whom you intend the fruit of your Communion:

As for example,

An

An Act of Faith.

I Firmly believe, that I here receive my dear Saviour *Chrſt Jeſus*; Who both can and will give me the effect of this ſacred Communion, which is, eternal life; and not only to my ſelf, but alſo to thoſe poor ſuffering Souls, for whom I intend it.

An Act of Hope.

O What good things do I hope to receive by this preſent Communion? I hope for my Self, I hope for theſe Souls; and I hope for no leſs than God himſelf and his everlaſting life, love, and glory.

An Act of Love.

I Love thee, (*O infinitely amiable Goodneſs!*) And I deſire that theſe Souls may ſpeedily be tranſlated to the fruition of thy beatifying preſence, that they may love thee more perfectly for all Eternity.

An Act of good Inſpiration.

I Approach now to this bleſſed Banquet (*O my God!*) to glorify thy ſacred Name, to unite my ſelf to thy diviſion Goodneſs, to render the merits of thy Paſſion efficacious, both for my own Soul, and for theirs to whom I humbly apply the fruit thereof.

In Communicating.

Say for your ſelf and them: *Into thy hands (O Lord!) I commend my Spirit!*
O how ſweet will my Purgatory ſeem unto me,

me, being thus placed in thy sacred hands. O Jesu, *my life and my love!* Let me live and dy in thee; and when thou descendest into my Soul, let the effects of thy goodness descend also into the prisons of thy Justice, to deliver those faithful Souls, who desire nothing more than to see thee, love thee, and praise thee with thy Saints and Angels in thy eternal Glory.

After Communion.

Amongst all the Acts of Devotion you produce, (and which are elsewhere prescribed;) be still mindfull of the Souls in Purgatory; as for example:

Adoring your Dear Saviour, seated now in the midst of your Soul; do it (as it were) in their company; saying, If thou lovest me, (sweet Jesu!) as I cannot doubt but thou dost; love also those poor Souls, and bestow upon them such good things, as thy love designs for me, &c. Thanking him, say: O my dear Saviour! Let these Souls also praise thee with me in their Prison, and be admitted speedily to praise thee more perfectly in thy Paradise. Petitioning him, say;

O My Lord! I beg for my Self a holy life, and a happy death: And I beg for those Souls, an application of thy Merits and Passion, and the effect of this *Plenary Indulgence*, which I hope to have this day gained, and
which

which I here most humbly offer up in their behalf to thy Sacred Majesty.

At the end of Mass.

R Eceiving the Priests blessing; pray unto the holy Trinity, that he will be pleas'd to bless these suffering Souls, created to his Image and design'd for his Glory: and say, *Almighty God bless you, The Father, the Son, and the Holy Ghost.* Amen.

During the remaining time of the Day.

L Et all the Objects which occur, all the Actions you do, and all the Employments you undertake, serve you as so many Memorials to minde you of your own Death, and of theirs, who are gone before you. As for example: *Entering into your Chamber.* Think of the dismal *Dungeon*, wherein those poor Souls are (by their Creators just Judgment) detained. *Seeing the Fire.* Reflect upon their Flames. *Eating and Drinking.* Remember the bread of Tears, which is their only food and nourishment. *Conversing with others.* Consider they have none but cruel Devils for their ordinary Companions. *Washing your Hands.* Think how this flesh of yours must shortly become the food of Worms, and the subject of corruption. *Hearing the Clock strike;* say for them, *Requiescant in pace:* for your self, *Eternity is at hand.*

Briefly, let all the objects of your Senses
serve

serve you for as many Images of your Death: The *Sun* you behold, the *Air* you breath, the *Celestial Orbs* you admire, may fitly put you in mind of the *darkness* of Purgatory, of the *splendor* of Paradise, of the *glory* of Heaven; whereof your poor suffering Friends are yet deprived.

Let your *Jaculatory Prayers* of this day, be either concerning theirs or your own Purgatory; *O Lord! give rest to the departed, O Jesu, the God of my heart, the desired of my soul, the object of my affections, the end of my pretensions!* Grant I may live in thy Grace, and dy in thy Favour.

If your leisure permits; you may imitate this easie and efficacious devotion of some pious persons; saying a pair of *Bedes* for your departed friends, in this manner:

Take your Ordinary *Rosary*, and forming your Intention; Begin with a *Creed*; Then say, *Our Father* upon each of the great Grains; and upon each one of the lesser Grains, say; *Pie Jesu Domine, dona eis Requiem. Amen.* (that is,) *O compassionate Lord Jesu! give them rest. Amen.*

In the Evening.

HAVING examin'd your Conscience; endeavour to produce a most fervent Act of Contrition, as if in that night you were to depart out of this world. And go to Bed as to
your

your Grave; saying; Ah! the Vanity of all worldly riches, greatnesse, and glories! You must shortly be included in two yards of earth! &c. Into thy hands, O Lord! I commend my Spirit, &c.

Two excellent profits, which all pious Christians may draw, from this charitable practise of praying for the Souls in Purgatory.

The first profit is; That remembring these departed Souls, they can hardly forget their own approaching Death: and consequently will be moved to make some timely preparation for that great action, whereupon depends their whole Eternity.

THE practise hereof may be reduced to these two Points.

First, Question your self in this sort: Were I now presently to depart this world upon deaths Summons: am I in a condition to appear before Gods Judgment Seat? What dost thou answer, (O my soul!) what couldst thou wish to have done? Fall forthwith to settle thy self, and all that concerns thee in order to thy Death; and never cease till thou canst say with S. Paul, *Nihil mihi conscius*

consciens sum : Through Gods goodness, I finde
no guilt in my Conscience : My heart cannot
upbraide me of any horrid crime, which I
have not endeavour'd to deface by Con-
trition, to discover in Confession, to do
penance for by Satisfaction : My soul de-
tests all that is opposite to the love and will
of my Lord Jesus.

Secondly, Habituate your self in the Ex-
ercise of such Acts, as you would and should
practise in the article of your Death: Taking
therefore your *Crucifix* in your hand ; say :
Well ! I must dye : but when ? where ?
how ? in what estate, circumstance, and con-
dition ? All this is uncertain, I accept there-
fore, (*O my Creator !*) the Decree of my
death, as from thy divine Justice ; and the
Uncertaintie of its execution, from thy eter-
nal Providence : Behold, I am readie and
willing to obey thy blessed Ordinances,
nor do I desire to live one moment longer,
than is according to thy most just will and
liking.

I protest that I will live and dye in an
absolute conformitie to the Catholike Faith;
because thou, my *Lord God*, (who art the
prime and essential Truth,) hast taught and
revealed it.

I Hope in the infinitie of thy goodness ;
in the fidelitie of thy promises, in the
immensity

immensity of my Saviours merits: Though thou killest me, *O my Lord*, yet I will hope in thy Mercy.

I will dy in thy Love, that I may love thee (*O abyssal Ocean of all Love and perfection!*) for evermore. Yes (*my Lord and my Love!*) I could heartily wish that an Act of Seraphical Love might separate my Soul from my Body, that so it might become happily united to thee, (*its only beloved object*) for all Eternity.

It grieves me, (*O my God!*) that I ever offended thee; because thou art infinitely good: and I am content to dy; because I would be freed from all future occasions of offending thee. Wherefore I here offer thee my life, as a pledge of my Love; and I accept of Death, as a fit punishment of my offences.

O when will that desired day come, in which I shall see thee (*my sweet Saviour!*) face to face without any interposition; love thee without any interruption; praise thee without any imperfection?

I acknowledg, that *Purgatory* is too pleasant a place for the chastisement of my impieties; and were I adjudg'd thither till the last day of general doom, I were most mercifully dealt withal: yet (*O my Creator!*) to the end I may make a more honourable
X 2 satisfaction

satisfaction to thy sacred Justice, by the merits of my sweet Saviour; I will endeavour to gain all the *Indulgences* whereof any one is capable in the Article of Death; and in particular that which is obtain'd by pronouncing then the holy Name of *Jesus*; which I desire may be the last word of my Mouth, the last motion of my Heart, the last sigh in my Soul. O *Dear Jesus*! Let my last breath eccho forth, *Jesus, Jesus, Jesus*, Amen.

O Blessed Virgin *Mary*! mother of Mercy, mother of Power, mother of *Jesus*: Behold thy poor child, and present my departing Soul to thy dear Son *Jesus*.

O glorious S. *Joseph*! who expiredst in the sweet embraces of *Jesus* and *Mary*; Obtain for me, that I may dy in their favour and affection.

O my good *Angel*! the faithful Guardian of my Life, leave me not in the dangerous moment of my Death.

End this Exercise with a generous Resolution to Dy daily to your self, to the world, and to all things: and to Live as you desire to Dy.

THE Second Profit is: That considering the grievous pains they suffer; you will

will easily resolve to endure your Purgatory in this world : which was the ardent desire of *S. Augustin* ; when he thus petition'd the divine Majesty : *Purge me (O Lord !) in this life, and put me here in such a condition, as there may be no need hereafter of any Purifying Fire ; that so I may be the sooner united to thee, my first beginning, and my final end and felicity.*

The practise hereof may be reduced to these points following.

1. **C**onsider, that all Sin, renders us liable to punishment, which must infallibly be paid, either in this world or in the next. Now our merciful Lord seems to leave the choice unto our selves, and to present unto us two Purgatories : That of the next world, painful, long, fiery, devoid of all comfort and merit : That of this world, easie, short, and full of comfort. *O my Soul !* which wilt thou choose ?

2. The Purgatory of this world consists in satisfying Gods severe Justice for our sins, as far forth as we are able by our own free actions : without deferring it to the end of our lives, or depending upon the charity of others. *O my Soul !* wert thou presently to depart out of this world ; how many years of Purgatory must thou expect for

the expiation of thy many and enormous offences? Resolve therefore to begin (even this day without any farther delay) thy Purgatory in this world, by endeavouring now to make satisfaction for thy sins.

3. This Satisfaction consists in these *Five* things; which may serve us for as many *Purgatories*, to cleanse our Souls from their Sins, and cancel the pains they have thereby justly incurred.

The *first* is, To perform those works which are call'd *Satisfactory*, to wit, *Alms-deeds, Fasting, and Prayer*; uniting them to the merits of our Redeemer, Christ Jesus. *Alms-deeds*, satisfy the divine Majesty, by giving him our goods of Fortune: *Fasting*, by consecrating to him the goods of our Bodies: *Prayer*, by offering up to him the goods of our Hearts and Spirits.

Alms-deeds free us from Sin and Death; and suffer not a Soul to descend into darkness. They purge us and procure us mercy, and eternal life.

Fasting, which (under its notion) contains all sorts of penitential actions, merifications, and austerities, both voluntary and obligatory; opens *Heaven-gates* unto us.

Prayers appease the divine Anger: and Tears extinguish the Fires and Flames which are prepared by Gods Justice, to punish us
for

for our offenses. Now the most efficacious Prayers are these: (1.) The Sacrifice of the Mass. (2.) The Sacraments of Penance and the Eucharist. (3.) The continual practise of Acts of Contrition; which serv'd the pious *Magdalen* for her Purgatory at the feet of *Jesus*.

The *Second* is, To embrace all the Afflictions, Crosses, Calamities, Sickneses, and Losses of this life; as so many purging Fires. Thus the patient *Job* endur'd his Purgatory upon his Dunghil, and in the Fire of fervent Charity, and faithful Resignation, which made him break forth into these expressions amidst all his sufferings: *Our Lords Name be ever blessed: As he pleases, so all things come to pass.*

The *Third* is, To practise heroick Acts of Virtue; as, generously to pardon your enemies; nobly to oblige them, who have disobliged you; courageously to conquer that Passion, which hath most power in your Soul: For, the pains you take, and the violence you use upon these occasions, will much contribute to the Satisfaction for your Sins, and serve you instead of your deserved Purgatory.

The *Fourth* is, To perform such Works of Restitution, Charity, and Piety, in your own person, and during your life-time;

as you desire should be done at the hour of your Death : For by clearing your own Accounts, settling peace in your own Soul, and executing your own Testament; you will be exempt from the fear of suffering a severe Purgatory, through your Executors negligence.

The *Fifth* is, When you have perform'd all things, as your zeal to satisfy Gods Justice hath suggested unto you, To have an humble sense of the no-worth and value of all your own actions and endeavours; and thereupon, To address your self to the undrainable treasury of your Saviours merits, hoping to draw thence, sufficient Water for the washing away of all your offences.

These are the Five voluntary Purgatories of this World, by which if you here satisfy for your Sins, you may hope to avoid hereafter the necessary Purgatory due to them in the next World.

¶ 13.

An Appendix containing several devout and efficacious Prayers; proper for the frequent use of all pious Christians.

I.

A Prayer to our Lord Jesus, wherein we humbly acknowledg him for our Sovereign, and promise him faithful obedience for the future.

O Jesus! King of Kings! to whom all power is given in heaven and earth, as a most just reward for thy most perfect Obedience! Thy Empire is out of the reach of rebellion, it dreads no dangers, and is free from the vicissitudes of Fortune. Thou wantest neither spies abroad nor policies at home to secure thy Throne, neither warlike guards nor worldly greatneses to procure thy respect and encrease thy honour; since whatsoever is requisite to be the Sovereign King of Kings, and the immortal and incomprehensible Monarch of Heaven and Earth, is in the riches of thy own divine Being; and thy own Nature necessarily involves a boundless Jurisdiction.

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Wherefore,

Wherefore, *O Jesu my Saviour!* behold here prostrate before thee, one of thy meanest subjects, offering to thy sacred Majesty, as to his sovereign King, an humble and most respectful Homage. I come, *Lord!* to renew that solemn Oath of fidelity which I took formerly in Baptism; and to present thee the Key of my Heart, hoping thou wilt vouchsafe to enter in, take full possession, and make there thy constant habitation. Thou, *O all-powerful King!* canst soon make it fit for thy own entertainment; having in this point (*as in all others*) an advantage over earthly Princes, to raise men from their dunghills, and render them worthy of their dignities: Thou, *O great Monarch!* chusing *Saul* for the King of thy people, changedst also his spirit; calling *David* from the sheep-fold, madst him a man according to thy own Heart; drawing the Apostles from their Fishing-employments, rendredst them fit Preachers of thy Gospel. Why then shall not I with an humble boldness beg thy entrance into my poor Heart; since I well know, it will at the same instant become a mansion worthy thy Royal Majesty?

I am not fully satisfied, *O my Sovereign King!* in being thy faithful subject, I desire to be thy Bondsman and Vassal; I will therefore no longer pretend to the least power.

power over my self, but all my future labours and endeavours shall be to acquire riches for thy Royal Majesty: Yes, my will is, that every child of mine, (to wit, all my works, words and thoughts,) shall be henceforth born in the same Bondage of thy Love. *O my Soul!* what higher honour can we have, than to live in a such Slavery? *O my Saviour!* sweet is thy yoke, light thy burthen, easie thy precepts, favourable thy fetters, pleasing thy authority, prudent thy proceedings, paternal thy providence to them who faithfully adhere to thee. O how loving and liberal a Lord art thou to such loyal subjects? Unhappy they who are none of this holy number; and ever magnified be thy Mercy, which hath drawn my soul out of my enemies clutches to enrol her thy Captive. Behold, *O my blessed Redeemer:* I acknowledg my self, with much comfort and content to appertain particularly to thee in quality of an absolute Bonds man, by this thy new right of purchase: but yet, *O my dread Lord and Master!* I know not how to render thee a Bondslave's duty, and therefore beg of thy goodness to teach me this great secret, and take from me that unfortunate liberty, which enables me to rebel against thy Royal will and pleasure. Ah! *my Lord!* If thou leavest
this

this my liberty to it's own nature; I shall soon leave off all Obedience to thy laws: I shall quickly, alas! trample upon thy Crown, sleight thy Scepter, and use against thy self all the goods, thy bounty hath given me: My Understanding will censure thy Mysteries, my Memory will forget thy mercies, my Fancy will feed upon filthy Images, my Will will love what thou loathest, my unruly Passions, uncurb'd Senses, brutish Appetites will all bandy against thy blessed Grace and my own Reason: Finally, I shall glory in being thy enemy, and say, *Who is the Lord?*

Take from me therefore, I beseech thee, *O Jesu!* the root of this dreadful rebellion; command and compel my stiff neck and stubborn nature to submit to the blessed yolk of thy law, and force me to be happy, O most pleasing constraint, which renders me a copartner with thy self in thy Royalty! For thou, *O great and gracious King Jesu!* art nothing jealous of thy Sovereignty, but thou most liberally communicatest it to thy beloved Subjects, designing them to be all Kings in thy endless Eternity: And is it possible, *O my Soul!* that thou so easily quittest so sublime a Dignity? Wilt thou be so silly, as to fall in love with thine own shackles, that is, with thy filthy sins of Ambition,

Ambition, Avarice, Revenge and Sensuality? Ah! art thou not utterly confounded at thine own excessive Folly: and wilt thou not yet perceive, how thy own error brings with it a self-punishment? Alas! what is it *that* thou lovest, what is *that*, which seems to content and comfort thee? What is it, that pretends to secure thy Soul in this shameful servitude? On the contrary; what troubles, what torments, what solitudes, what horrors, doth not each moment of time suggest to thy trembling spirit?

Shake off then with a manly courage, this sad and heavy yoke of Sin and Satan, and submit cheerfully to that which thy Lord Jesus this day presents unto thee: *A yoke, which is sweet and easie*, and which he himself will carry together with thee. Yes, *O immortal, invisible, omnipotent King Jesus!* I change Master even at this instant; and I make choice of thee, to be henceforth my sole Lord and Sovereign. Behold not, *I beseech thee*, how long I have staid in rebellion, but look upon the Wounds thy self endured to win me to thy Obedience. Reign in Heaven and earth, *O Adorable Monarch!* and rule particularly in my heart and Soul; and let all rational creatures unanimously confess and acknowledg it their highest honour and happiness to be Servants to the crucified King Jesus.

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A Prayer, to be said by one, who is upon making choice of a condition of life; begging light from above, to discern Gods Will, and his own Good.

TIs the order of thy divine Providence, O dread Sovereign of Heaven and Earth! that there should be in this great world several sorts of states and conditions, to which thou designest men by a choice, known only to thy all-knowing Wisdom. Thou also assurest us by thy sacred Word, that each one ought to remain in the condition to which he is called, And there is no lawful calling which excludes from thy Kingdom. This moves me to prostrate my self, at thy feet and pour forth my heart here in thy presence, hoping to receive some glimpse of light from thee, (*O true light, which illuminatest every one coming into this World*) To direct me in this matter, which is to me of highest importance, not only as to my temporal, but my eternal happiness. O my Lord, I humbly acknowledg my own ignorance and simplicity; for alas; I neither can foresee the future, nor dive so far into my own dark interiour, as to distinguish whether the motions I there feel are Rational or Sensual; and whether my perverse Nature

Nature opposing thy Grace, incline's me not to an Election which may endanger my Salvation. The World and the Flesh furnish me with plenty of fair and specious Reasons, but I well consider they are dangerous Counsellors, and damnable are their Maxims. *Lord!* lead me out of this labyrinth of irresolutions; since I resolve to leave my self absolutely to the conduct of thy holy Spirit, renouncing all my own ratiocinations, affections, inclinations, and interests; and willing nothing at all, but only what thou wilt for me. Behold *I am thy Servant and the childe of thy handmaid*; say only the word (*O my loving Master!*) and thy holy will shall be obey'd; lift me up or cast me down, it shall equally please me, so I may perceive 'tis thy divine Conduct which disposeth thus of me thy poor Creature. I beg of thou this only blessing, *O my compassionate Father!* that thou wilt please to prosper and sanctifie me in that particular State I shall settle in, giving me strength and courage to wade through all the difficulties I shall there meet with, and rewarding my Perseverance in thy love and service in this world, with a crown of glory, and with immortality in the next.

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3.

*A Prayer to be said by one who is fall'n into
some great Necessity, Calamity, or Misery.*

THy infallible truth assures me, O Sovereign Lord God! there's not a Hair of my Head fall's off without thy order: How then can I doubt, but this sad Accident befall's me by the particular permission of thy all-penetrating Providence? I will not know the reason of this thy proceeding; since I acknowledg thee, (O my Omnipotent Creator!) to possess an absolute Empire not only over my goods, but over my life; and that my person is in thy power, as Clay is in the hands of the Potter, to imprint upon me what form and put me to what use, thy self 'best pleaseth. Thou (O my Lord!) gavest me health, wealth, peace, fame, friends, children, prosperity, &c. Which was a favour, I humbly confess, I did not deserve; thou hast now depriv'd me of them, which I humbly acknowledg to be an effect of thy Justice, since I made not use of them as I ought to thy only glory and my own eternal good. *Thy blessed will be done in me and all creatures*, is all the Complaint I will make; begging thy Grace to imprint as well in my Heart the meaning of these sacred words, as I have the sound of them in my Mouth;
that

that I may joyfully, resignedly, and without reserve submit to thy sacred disposal all that concern's me, and make use of thy Fatherly Visitations to the increase of my Filial obedience and affection. Let me forget what I have been in my former Prosperity, and not fear what I may be in any future Adversity; cheerfully embracing my present Condition, incessantly praising thy sweet Providence, and peaceably expecting the eternal Recompence thou hast promised to such as suffer for thy sake.

4.

A Prayer humbly imploring the continuance of Health, and that we may make good use of it, in order to our eternal Happiness.

M An, *barn of a Woman*, (as your sacred Word, *O eternal Truth!* teaches us,) *live's but a short time*, And during this his short stay upon earth, *is subject unto many Miseries*. His life is a *Flower*, which dries up and dwindles away upon the same day it is displayed: 'tis a *Blast*, soon past and dissipated: 'tis a *stream of Water*, which nimbly slides by, disappears, and never more returns: 'tis a *Shadow*, flying away as soon as formed: 'tis *Smoke*, which as it riseth, vanisheth: in summe, 'tis a meer *Vapour*, having no solid consistence and permanency.

permanency. This is the short, fickle, uncertain nature of man's life ; and I ask thee not (*O great Lord of life, and death!* to change it for me ; I only begg, that thou wilt be pleas'd in giving me Health, to grant me also Grace to make the right use of it to thy *glory* and my own *salvation*, for alas ! I shall be little able to act for the *one* or the *other*, when the rigour of a sharp Disease seizes on the functions of my inward and outward faculties. Grant, (*O my God!*) that the curb of thy holy fear may keep my body always in good order, (least it being high in flesh should shake off its subordination to the spirit,) that so I may employ it's strength to acquit my self of my Christian obligations, and perform the several duties of my place and condition. Take from me, *O Lord!* all desire of superfluities, which serve only to satisfy the senses, and let me rest fully contented with such conveniencies as serve for my lives ordinary entertainment ; till such time as thou shalt please to free my Soul from this fleshly slavery, and accomplish my Redemption, by destroying all that is borrowed from the old *Adam*, and consummating my adoption in Glory ; which I desire for no other end but to be no longer subject to offend thee, (*my Lord and Maker,*) and that I may be happily obliged
 and

and necessitated to praise and love thee for all Eternity.

5.

A Prayer for the Conversion of Hereticks.

ONe of the secret Judgments of thy divine Providence, *O Omnipotent Creator!* (which I humbly adore, without daring to dive into it,) is the permission of Heresies to spring up in such multitudes, as Weeds amidst the Wheat, in the field of Christianity. Tis for the conversion of these mis-believers, for the reduction of these straid sheep, for the illumination of these blinded Christians, that we now present our petition to the Throne of thy divine Clemency. Clear them, *O Lord!* clear the Understandings of these our brethren (for so they are, by participating with us of the self-same Baptism) and recal them to the safe sheep-fold of thy Universal Church. Give them, we beseech thee, that Columbin simplicity, which is necessary to receive and retain the Faith of thy Gospel; and that Christian infancy, which is not suspicious, not litigious, not apt to dispute and judge, not puff'd up with any self-opinions. Let them see and admire the beauty of Catholick verities, by an inward light penetrating their Understandings and captivating them to the obedience Faith and the Church. Ingrave
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in their Wills the love of thy Truths, and dissipate all these impostures wherewith their deceived Teachers entertain them in the hatred of our sacred mysteries. We have enough disputed, written, preached; be thou now, *O divine Doctor!* the concluding Umpire of all our Controversies. Speak effectually to their hearts, *O all penetrating spirit!* and open them to hear thy Voice and to admit of thy Inspirations; and having fill'd them with the seed of thy saving Faith, shut them and seal them with thy grace, lest the Birds of prey snatch it away. *O Sovereign Shepherd!* reunite these wandring sheep to their true Pastor, and make us all members of one Body under one Head; that we may with one heart and mouth unanimously adore, praise and glorifie thy sacred Name, during the remaining time of our pilgrimage upon Earth, and afterwards in Heaven for all Eternity.

6.

A Prayer for a Special Friend.

PReserve, *O Lord*, thy Servant N. for whose Health, Happiness, and Prosperity, we humbly offer up these our Petitions to thy Sacred Majesty; beseeching thee to grant him a perseverant Constancy in the Catholick Faith, a safe passage through
this

this lives dangerous Pilgrimage, and that no Worldly, Carnal, or Diabolical Temptations may have the power to separate him from thee, his prime and only Good. Give him Grace to correspond to the Calling and Condition wherein thou hast placed him: Direct him in all his Ways, Defend him against all his Enemies, and grant him finally a happy Death and departure out of this World; and a speedy passage after Death to the fruition of thy Eternal Felicity.

7.

A Prayer for a Friend in Tribulation.

Vouchsafe, O merciful Creator, to afford the sweetness of thy Comfort to thy afflicted servant N. and to remove according to thy wonted Mercy, the heavy burthen of his Calamities. Give him, *we humbly beseech thee*, Patience in his sufferings, Resignation to thy good pleasure, Perseverance in thy service, and a happy translation from this afflictive Life to thy Eternal Felicity.

8.

A Prayer for our Enemies, Detractors, and Persecutors.

O Meek and Merciful Lord Jesu! the great Master, Exemplar, and Practiser of Peace, Charity, and Union amongst men!

men! Who hast commanded us to love our Enemies, and to do good for them who hate us; and who prayedst on the Cross for thy capital Adversaries: Increase within us, (we most humbly beseech thee,) the Spirit of Christian Charity; that we may freely, heartily, and sincerely forgive them, who have any way offended, injured, or persecuted us. Bestow on them also, (O Blessed Saviour!) the same Spirit of perfect Peace, Love, and Charity: and powerfully defend us from all their Deceits and Treachery.

9.

A Prayer for a Woman labouring in Child-Bed.

O Most dread Sovereign! Who for the just punishment of the first Womans prevarication hast pronounced and imposed a severe and unavoydable Sentence of Malediction upon all Woman-kind, that they should bring forth their Children in pain and sorrow: We most humbly beseech thee, (O undrainable Fountain of Goodness and Mercy!) to mitigate the rigour of this general Edict, in behalf of this your poor Handmaide, N. (now labouring in the pangs of Child-Bed,) and to give her Courage, Comfort and Patience in her sufferings. Grant her (O gracious Lord God!) a speedy and happy Deliverance; and that the Child
she

she bears in her womb, may be brought forth into the World accompanied with all such Perfections of Body, Soul, and Senses, as are befitting our human nature ; that it may live to be re-born by Baptism; and that both the Child and the Mother, may become thy faithful Servants.

10.

A Prayer to withdraw our Minds from the superfluous Cares and Solitudes of this World.

O Lord, our true Lover, our faithful Teacher, and our bountiful Nourisher ! Take from us all vain, superfluous and noxious Cares and Solitudes ; and since thou hast been graciously pleas'd to promise us, that thy Self wilt make a sufficient Provision for us, grant that we may confidently rely in all things upon thy sacred Providence. Let us therefore fix our Hearts and Affections upon Heavenly Objects : Let us seek only thy Kingdom ; and be only solicitous for the advancement of thy Honour and Glory : Let us run on cheerfully, courageously, perseverantly, in the way of thy Precepts, during this our earthly Pilgrimage, that so we may be finally translated to thy Heavenly Paradise.

II.

*A Prayer to appease the Divine Indignation,
in any publick or private Necessity.*

WHen we compare, O Lord! thy Punishments with our own Prevarications; we are forced to confess, that our Crimes do far exceed thy Chastisements: We are sensible of our Sins Penalty, but we leave not our sinful Pertinacy; Our sick Minds are troubled, but our stiff Necks are not bowed: Our Life languishes under the burthen of our Afflictions, and yet we amend not our wicked Actions: We acknowledge our misdeeds in the day of Correction, and we forget what we have bewailed after the Visitation. If thou, O Lord, stretchest forth thy Hand to strike us, we make thee large Promises; if thou sheathest thy Sword, we fail in our Performances. If thou scourgest us, we petition thee to spare us; if thou mercifully sparest us, we again maliciously provoke thee to scourge us.

Behold, O dread Sovereign! Thou hast us self-accused, adjudged, condemned; and we well know, that unless thou wilt pardon us, we must needs perish. Yet grant unto us, O Compassionate Father! that which we desire, though we deserve it not; who hast given us a Being, when we were not.

A Prayer for the Conversion of Hereticks and Infidels.

A Almighty, and all merciful God! who seekest and desirest the salvation of all Souls; Take pity (we beseech thee,) upon such as are seduced with pestiferous Errors, and segregated from the unity of thy sacred Church. Pardon them, O Lord, for they perceive not what they do: Illuminate the Eyes of their understanding, O true Light of all Spirits! that they may see their own Blindness, and seeing it, may speedily abandon it: And that so becoming sincerely reconciled to thee the Supreme Shepherd, and to thy Church, the only safe Sheepfold; they may joyfully praise and magnify thy Mercies, together with us thy faithful Children, for evermore.

13.

A Prayer for a sick person.

O Sovereign Lord God, the Author of our Health, and our Comforter in Sickness; in the Watch of whose Divine Providence run all the Moments of our lives earthly Pilgrimage! Hear, we beseech thee, the humble Petitions, which we present to thy throne of mercy for N. thy infirm but faithful Servant, and mercifully restore him

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to his former welfare, that he may henceforth walk more worthy his Calling, and make greater progress in vertue and Piety. But if it is thy pleasure, (*O Supreme Lord of Life and Death!*) to call him hence to Eternity; let thy most just Will, (*O Heavenly Father!*) be accomplished in this, and in all things whatsoever: only let Death find him well prepared, and rightly disposed. Let him humbly kiss thy Paternal Rod which chastiseth him, and patiently submit to the Cross which thy loving Hand hath layd upon his Shoulders: Let him behave himself, during the remaining time of his Infirmitie, as befits a faithful and devout Christian; free from Pusillanimity and Despair, full of Hope and filial confidence; And finally, being strengthened with the Sacraments, reconciled to his Enemies, and settled in thy Grace and Favour; let him cheerfully expect, and joyfully embrace Deaths summons, and quietly pass from this place of Banishment to his happy home in thy Heavenly Paradise.

14.

Prayers, in Time of the Plague.

1. *The Anthem.* Remember thy Covenant, (*O Merciful Creator!*) and say to the limiting Angel, *Now hold thy Hand:* that
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the Earth may not become desolate, and every living Soul destroyed.

Ver. Lord, let thy Anger cease from thy People.

Ans. And from thy City.

Let us Pray.

Hear, we most humbly beseech thee, (*O Compassionate Lord God!*) the Prayers of thy distressed people: and as we acknowledg our selves to be justly punished for our offences, so be thou pleased in mercy to free us, for the glory of thy own sacred Name.

2. *O God!* who well know'st that our human frailty cannot subsist amidst so many and so great Dangers, without the support of thy Divine favour and assistance: Give us, (*we most humbly beseech thee,*) Health of mind and body; and grant that we may overcome by thy help and mercy, what we deservedly suffer for our own Sins and Impieties.

3. *Lord!* lend a gracious Eare to the petitions of thy poor Servants; grant us the desired effect of our faithful Supplications, and avert from us the fury of the raging Pestilence: that we may humbly and gratefully acknowledg these Scourges to proceed from thy just Anger and Indignation, and

to cease through thy boundless Mercy and Goodness.

4. A Prayer to the sacred Virgin-Mother, (call'd the Myraculous Prayer, against the Plague.)

THe Star of Heaven, (whose snowy Breast
Did suckle our sweet Lord;) suppress
The Plague of Death, whose Origen
Was from the very first of Men:
May that clear Star at present daign
Those Constellations to restrain,
Whose Wars deprive men of their Breath,
By the destructive wounds of Death.

Repeat thrice these four ensuing Verses.

Bright Star o' th' Sea, 'gainst Plague thy help afford,
Nothing's deny'd thee by thy Son, our Lord,
Who honours thee, Blest-Maid: Sweet Jesu, save
Them by thy power, for whom she daigns to crave.

Let us Pray.

O God of Mercy, God of Compassion, God
of Pardon! who in time past taking
pity upon thy afflicted people, command-
edst the striking Angel to with-hold his
Hand from further punishing them: We
most humbly beseech thee, for the love of
that glorious Star, whose sacred Breasts
gave

gave thee suck, to preserve us from all Plaguy Infection, to deliver us from an unprovided Death, and to defend us from all destructive Accidents and Incurfions.

15.

Prayers for a happy Death.

O Dear Lord Jeshu! I most humbly beseech thee by those bitter Pains and Pangs, which thou suffrest for me in thy bitter Passion, and particularly in the hour wherein thy Divine Soul passed forth of thy blessed Body; take pity upon my poor and sinful Soul in her last Agony, and in her passage to Eternity.

2. Tis thou, (O Sovereign Goodness! who art the prime Source and dayly Preserver of my Life; and 'tis from thee alone that I can expect the Grace of a happy Death. Thou (O Lord!) didst not make this Death which separates Soul and Body; 'twas Sin which brought it into the World; had not man strayed from thy sacred Precept, he had not been subject to this severe Punishment. But yet thy Divine Son, by enduring the Sting of Death, hath chang'd its harsh Nature, and through his means and merits, it may now be made a Sacrifice most pleasing to thy Majesty: For precious in thy sight is the just mans Death, which is only a glorious

glorious passage from Time to Eternity. This is the Death I here most humbly demand of thy Divine bounty, as the Crown of all thy Mercies; for thou, (*O Lord!*) lookest not so much upon the first beginnings of thy Children, as upon their final End and Consummation; and the Eternity of their Glory or Misery, depend's upon the last moment of their Life. Then it is, that the Tempter tries all wayes to prevaile over the weakness of our spirit, (when 'tis beaten down by the Bodies sickness,) either to swell it up into a dangerous Presumption, or deject it into a more dangerous Despair. Then it is, that all the sinful passages of our life come swarming into our Memories, to strike us with a sad resentment of what 'tis too late to remedy. Then it is, that the poor Soul, overwhelmed with a flood of sorrow, cannot without thy strengthening Grace, exercise the functions of her Reason and Religion. Give me therefore, *O my gracious Lord God!* in this passage, (which is so full of peril, and of so great importance,) all those Christian dispositions, which thy wondred Clemency give's to thy elected and beloved Children; that I may well perform this last duty of life. Let me consider Death as the just punishment of Sin; and so most willingly receive it, to obey the Law which comprehend's

comprehend's all his race, by whom it was introduced into the World. Let me look upon my Body, as a parcel of old *Adam*, deserving *to return into dust*, and only fit for corruption. Let me render to thy Majesty most hearty thanks for vouchsafing by Death to deliver my spirit from the Law of these corporal Members, which kept it so long enslaved under the Law of Sin. Let me freely offer up to thee my life in Sacrifice, and let thy love be the Fire, not only to purifie, but also to ennoble this my oblation, which of it self is so mean and contemptible.

Finally, (*O Sovereign Lord of life and death!*) I resignedly leave to the conduct of thy sacred Providence all that concerns my poor Soul's departure out of this her pilgrimage, as to the Time, the Place, the Assistants, the Consolations, the Dertlictions, and whatsoever other Circumstance. I only beg that thy holy Grace may not then abandon me, when all human helps must of necessity become useless unto me.

In the mean space, let Death (*O my God!*) be my continual Looking-glass, to keep me from wilfully offending thy Divine Majesty; to check my immoderate Affection to this life, which is so uncertain in its permanency and so certain in its misery; and

to mind me, that each Moment of time I live, may be the last, wherein I must appear before thy dread tribunal, to render an account of my actions, and to receive accordingly a definitive sentence, which must remain irrevocable for all Eternity.

3. *The Prayer of S. Vincent to our Lord Jesus for the same end; that is, to obtain the grace of Dying well.*

O *My Sovereign Lord Jesus!* who dyedst for the salvation of the whole World, and desirest not, that any one should perish; to whom I never present my Prayers without hopes of Mercy, relying upon thy own gracious Promise; *That whatsoever shall be ask'd in thy Name, shall be granted:* I beseech thee by that sweet and sacred Name, that in the Article of my Death, thou wilt be pleased to give me perfect integrity of my Senses, true Contrition for my Sins, a lively Faith, a firm Hope, and a perfect Charity; that I may then say unto thee with a pure and clean Heart; into thy Hands, *O my Saviour Jesus! I commend my Spirit.*

A most Devout and Efficacious Prayer to our Blessed Redeemer, in the honour of his bitter Passion.

Which whosoever shall humbly Recite, before the Image of a Crucifix, (with a pure Intention and perfect Resignation several Days together;) may confidently Hope to obtain of the Divine Mercy, a full Grant of their lawful Demands.

O Dear Jesu! My blessed Saviour and Redeemer! The sweet Comforter of all sad, desolate and distressed Souls! Behold thy poor Servant, humbly prostrate at the foot of thy holy Cross; deploring his Misery, imploring thy Mercy, and beseeching thee to take pity and compassion upon him in this his present and pressing Affliction [Infirmity, Poverty, Temptation, Trouble, or whatsoever other Spiritual or Corporal Necessity.]

Hear my Prayers, O assured Refuge of all afflicted wretches! behold my Tears, consider my Sorrows, and remedy my Distresses: for finding my self encompassed with grievous Calamities, by reason of my great Crimes; I know not whether to fly

for Succour, or to whom I may make my Moan, but to thee, *my meek and merciful Saviour*; with a full hope and confidence that thou, *O my loving Redeemer*! wilt vouchsafe to lend the Ears of thy ordinary piety and accustomed clemency, to the humble Petition of thy poor Child; And

By that sweetness which thy blessed Soul resented at the time of thy Alliance with our Human nature; when resolving with the Father and the Holy Ghost, to Unite thy Divine Person to Mortal Flesh for Mans salvation, thou sent'st thy Angel to the holy Virgin Mary with those happy tidings; and cloathing thy self with our Humanity in her chaste Entralls, remainedst true God and true Man for the space of nine Months in her sacred Womb:

By the Anguish thou enduredst, when (the time of thy designed Passion drawing nigh) thou prayedst to thy Eternal Father, *That if it might stand with his Divine Providence, thou desiredst that bitter Chalice might pass away from thee*; yet concluding with a most perfect act of Resignation, *Not my Will, O Heavenly Father, but thine be fulfilled*:

By the outrageous Injuries, scornful Disgraces, cruel Blows, contumelious Blasphemies, forg'd Witneses, false Accusations,

and

and unjust Judgments, which thou (*Innocent Lamb,*) patiently enduredst.

By the Shackles which fettered thy Limbs, the Tears which flow'd from thy Eyes, the Blood which trickled from thy whole Body.

By the Fears, Sorrows, and Sadnesses of thy Heart, and by the Shame thou receivedst in being stripp'd of thy Garments, to hang naked on the Cross in the sight of thy sorrowful Mother, and in the presence of all the People.

By thy Royal Head crowned with Thorns, and smitten with a Reed; By thy Thirst quench'd with Vineger and Gall; By thy Side open'd with a Spear, and issuing forth Blood and Water, to refresh our Souls with that living Fountain of thy Love and Mercy.

By the sharp Nails wherewith thy tender Hands and Feet were cruelly pierced and fastned to the Cross.

By the Recommendation of thy departing Soul to thy Heavenly Father, saying; Into thy Hands, I commend my Spirit.

By thy praying for thy Enemies, saying; *O Father, forgive them, for they know not what they do.*

By

By thy giving up the Ghost, when thou cryedst out with a lowd Voyce; *My God, my God, why hast thou forsaken me!* and then bowing down thy blessed Head to reach us the Kiss of Peace, sayd'st; *All is finished:*

By the great Mercy thou shewd'st towards the good Theif, saying; *This day thou shalt be with me in Paradise.*

By thy Deseent into Limbus, and the Joy thou communicated'st to the just Souls there detained.

By the Glory of thy triumphant Resurrection, and the comfortable Apparitions thou frequently madst for forty days space to thy sacred Virgin-Mother, to thy Apostles, and to thy other chosen Friends and Servants.

By thy admirable Ascension, when in the sight of thy Mother and thy Apostles, thou wert elevated into Heaven.

By the Myraculous comming down of the Holy Ghost in form of Fiery Tongues; whereby thou replenishedst the hearts of thy Disciples, with thy Love, and gav'st them Strength and Courage to plant thy Faith in the whole World.

By the dreadful day of General Judgment, in which thou art to give Sentence upon all-Mankind.

By

By all these Sorrows, Joys, Passions, Compassions, and whatsoever else is near and dear to thee in Heaven and upon Earth; take pity on me, (*O compassionate Redeemer!*) hear my Prayer, and grant me *that*, for which I now most humbly and heartily Petition thee.

Mention here the thing you desire; or reflect mentally upon it.

Give me, *O gracious Saviour!* a speedy and efficacious feeling of thy Divine Succour and Comfort; (who according to the accustomed Sweetness of thy tender Heart) art wont to grant the Requests of them who fear and love thee, even to their own Souls desire and satisfaction.

Bestow on me also, (*O my Blessed Lord Jesu!*) a constant Faith, a confident Hope, a perfect Charity, a cordial Contrition, a sincere Confession, a competent Satisfaction, a diligent Custody of my self from future fallings, an heroick Contempt of the world, a compleat Conquest of my passions, a zealous Imitation of thy exemplary life and conversation,

conversation, [an entire Accomplishment of my Vows,] an absolute Mortification of my self-will, a willing Readiness to dy for thy love and honour, a final Perseverance in grace and good works, a happy Departure of my Soul out of this World, with my perfect Senses about me, the holy Sacraments to strengthen me, thy self (*O dear Jesu!*) to comfort me, thy sacred Virgin-Mother, with the Saints my particular Patrons to pray for me, and my good Angel to conduct me to Eternal rest, Eternal Life, Eternal happiness.

17.

A Prayer to our Good Angel

O *Holy and happy Spirit*; who by our Merciful Creators appointment, hast been my faithful Keeper, my friendly Comforter, and my charitable Protector, since the first instant of my Birth, until this present Moment! I humbly beseech thee, to continue thy care and custody over me in all places, in all company, upon all occasions, Preserve me, *O my Good Angel!* Defend me, and deliver me, both whilst I sleep and when I am awake from all
Diabolical

Diabolical Incurfions, from all evil Temptations, from all Dangers of Soul and Body, and from a Sudain and Unprovided Death. Be thou graciously pleased, to represent my Wounds, my Wants, and my Wishes, to our common Lord and Master, and obtain for me thy poor Pupil, Courage to overcome my Self, and strength to get a compleat Victory over Sin, Satan, and Sensuality. Especially if there lurks any secret Crime in my Conscience; obtain for me Light to discern it, a Will to detest it, Time to confess it, and Grace to amend it.

Abandon not my poor soul, I beseech thee (*O blessed Spirit!*) for the Love of sweet Jesus, who hath not spared his dearest blood and Life to save it; but remain constantly faithful, favourable, and friendly unto me all the moments of my life; and take a special and particular care and charge of me, in my Deaths last gasp and Agony.

Defend me then in that dreadful hour (*O powerful Guardian!*) from the fury of my sworn enemy; and convey my departing Soul into the bosome of my dearly beloved Lord and Maker, there to praise him with thy self for evermore.

(O my Good Guide!) I again and again iterate this my humble and earnest suit; beseeching thee, neither to forsake me during this transitory Life; nor to forget me when all the world will leave me: that through thy safe and secure Conduct, I may so pass through the wearisom troubles of this earthly Pilgrimage, as that I may find Eternal rest in the heavenly Paradise.
Amen.

The Conclusion of the whole Work.
Being an Epithalamium, or nuptial Entertainment of the amorous Soul; ravish'd in contemplation of the reciprocal Affections, Mercies and Benefits of her Bridegroom: upon those words of the Canticles.

Dilectus meus mihi, & ego illi.

My beloved to me, and I to him.

I. **O** Lord of my love, love of my life, and life of my Soul! How amiable art thou remaining in thy self, within the boundless limits of thy own essential Perfections, and how admirable art thou issuing forth of thy self, to diffuse abroad thy goodness and communicate it to thy Creatures! Witness this large and lovely Univers, fram'd of nothing by thy Omnipotent Finger: whose beauty and excellency more appears in Man alone,

alone, than in all the rest of its united wonders and prodigies. *Man!* that miracle of the World, and Master-peece of Nature, in whose Creation, thy love, goodness and mercy can never be sufficiently admired and magnified.

2. And when this prime Creature had, (Alas! soon after its first production,) lost its original Perfection, by violating thy precept: thou wert graciously pleas'd, (*O great and glorious Sovereign!*) out of the tenderness of thy Compassion towards man, this poor Criminal, to give him (as it were) a new birth, a new being, a new creation, in a manner far different, in a way much more admirable, with an affection infinitely exceeding the former. For thy self, (*O prodigie of goodness!*) becam'st man for his love, and encharg'dst thy own shoulders with all his sins, pains, and miseries; to set him at his ease, freedom, and liberty. Yes; (*O my Lord and Lover!*) thou becam'st man, even like me in all things, *Sin only and ignorance excepted, which were incompatible with thy goodness and wisdom, and which thou cam'st to destroy and cancel*, thus ennobling my Nature by uniting it to thy Divinity, sanctifying it with thy Justice, enriching it with thy Grace, instructing it with thy Doctrine, strengthening it with thy Example, rescuing it from servitude, restoring it to its lost title of Gods Child,

Child, and rendring it capable of Eternal Glory.

3. *O my God!* how greatly do I feel my self obliged to love thee, in consequence of this large, liberal, and signal favour. Tis a chain, which so strictly tyes me to a reciprocal affection; that it infinitely exceeds all the expressions of my ravish'd tongue, & heart. For what had I, poor wretch! alas! what had I (*O my glorious Creator and gracious Redeemer!*) whereby to help my self; and what have I yet whereby to prevail against my potent adversaries, the World, the Flesh, and the Devil; but only thy self, and what thou hast freely given me, who art my only strength, support and succour?

4. When therefore I look into the furnace of thy love (*O my Lord Jesu!*) and behold thy personal descent from the Eternal Fathers bosom, to cloath thy self upon earth with a parcel of our poor Humanity, for the redemption and salvation of my Soul: surely this only contemplation fills my extasi'd heart with unspeakable admiration; and not only excites, but inforces it, to love thee most ardently, and (were it capable) even infinitely, and eternally.

5. But if for one only effect of your amorous bounty, I feel my self thus powerfully obliged to expand my Soul before thy sacred Majesty:

Majesty: how much more should I do it in contemplation of all thy united gifts, graces, and benefits, abundantly contain'd in thy blessed humanity, whereby thou becamst our temporal Redemption, and my eternal Salvation? Should I not much more ardently pour forth my self before thee, in respect of so many ravishing motives; and yet much more and more in respect of thy Self, (*O my sweet Lord and Lover!*) than of all these amorous effects of thy Mercy, who art now my All, & art to be my All in all, for all Eternity, in thy accomplish'd and consummated Beatitude; when after the painful assaults & languors of this life, I shall remain in thee, by thee, for thee, a happy and triumphant Conqueror over my self and all my enemies?

6. Whence is it then, (*O my Love, and my Life!*) that my Soul melts not away in the fires of thy sweet Affection? How comes it to pass, that my whole pleasure is not in loving thee intirely, ardently, indeficiently? Why is not my uninterrupted thought, song, and saying, *Ady beloved to me, and I to him?* since thou thus forcibly constrictest, as it were and enchainest me unto thy self, by these strong bonds of thy infinite Charity?

7. Ah! *my dull Soul!* this disaster comes undoubtedly from thy self; who remainest so cold amidst these ardent flames, so hard amongst

amongst these iterated strokes, so impenetrable against these sharp-Pointed darts and arrows of the divine love and affection. Yes, (*My Lord and Lover!*) the defect of my love, proceeds from my own default: For thou (*My dearest Lord!*) desirest nothing more than to see thy Grace have its full and entire effect in my heart, which I hinder by my unnatural harshness, repidity, and ingratitude.

8. Alas! *my misery!* shall I still live, and not sincerely Love thee, the only worthy to be beloved object? No, (*my amiable Lord God!*) to live and to love thee, shall be henceforth in me, one and the same continued, univocal, convertible action. Let others lead their lives according to their own election and liking; for my part, I here make choice of this life of love for my only Haven and Heaven upon earth: and my amorous Mortal shall be for evermore, *My beloved to me, and I to him.*

9. Yes, (*O sweet Bridegroom of my Soul!*) thy sacred love shall be the lease of my life; that I may cease to live, when I leave off loving thee. *O the sweet & secure life of Love!* I have chosen thee, and I will contentedly repose in thee; I have found thee, and I will faithfully follow thee; *My Beloved shall be mine, and I will be his, for all future time and Eternity.*

10. Ah! (*Sovereign King of Love!*) how miserable is that Soul that lives devoid of thy dear Love! and how much more miserable is that Soul which having felt the sweetness of thy affection falls back to her former tepidity, negligence, and ingratitude! *O my Lord!* Let not this misery fall to my lot; but let me love thee solidly, sincerely, prefeverantly. O Let my amorous spirit become fully and finally absorpt into thy self; Let me admire thee in thy blessed gifts and graces, but permit me to adore thee in thy own abyſſal, eſſential, amiable eſſence, which infinitely exceeds them. Let thy Love run ſweetly into my heart, and permit my heart to return ſweetly back by the ſame channel of Love into thy boſom, (as a Brook ſlides ſilently and ſweetly, but yet ſwiftly into its original Ocean,) to be there unrecoverably loſt in the bottomleſs depths of thy divine Affections.

11. *O my God, my Lord, my Love, my Liſe, my All!* I am no longer able to endure the conſideration of thy ardent Love; without correſponding thereunto with all my heart, ſoul, and ſtrength, by the moſt zealous, perfect, and continued affection, that can poſſibly be produc'd by any poor creature. O how it grieves me to have ſo long neglected this neceſſary duty! *O dear Love!* I moſt humbly
crave

crave thy pardon, and conjure thee, by thy own sweet self, to forget all my past repidities, and accept of this present ardour, whereby I promise to be henceforth so faithful, fervent, and constant unto thee, that no time, no temptation, nor death it self, shall ever hinder or interrupt the payment of this my sincere homage of love, upon thy sacred Altar.

12. Behold (*O the only Beloved of my Heart!*) what a bold protestation of future fidelity in thy presence, I have now made: hoping for thy blessing upon it, as an effect of thy love; but putting no value upon it, as proceeding from my self, whose power and being are one and the same thing, (*to wit a meer Nothing,*) before thy supream Majesty: Since therefore I have as much confidence in thy infinite Goodness, as I have distrust in my own Nothing, I will patiently, hopefully, resignedly expect thy divine will and pleasure in this and all things whatsoever, *O thrice welcome Will of my God!* be thou fully accomplished in me and in all creatures for all time and Eternity.

13. *O dearly beloved Bridegroom of my Soul!* thou art pleas'd to be all mine, and I am resolv'd to be all thine: My life, my liberty, my love, all is thine (*Dear Jesu!*) all shall be thine, and thine alone: Thou shalt be the sole subject of all my thoughts, and
the

the sweet object of all my affections : Thou shalt be the God of my heart, the heart of my life, the life of my soul, and the soul of my love for evermore : Thou shalt rest as a fragrant Posie between my breasts, repose like a loving Bridegroom in my heart, and reign like a Sovereign King in the most intimate closet of my interior : I will keep thee, kiss thee, conjure thee to continue with me ; and I will choose rather to leave my life than lose thy love.

14. *O my God !* thou art my all and only good, thou art the only desire of my heart, & delight of my soul ; Thou art the only refuge, repose, and retreat of my spirit ; Thou art the only light of my eyes, musick of my Ears, honny of my Tongue, & joy of my Heart : Thou art the only sufficient and ever-indeficient Fountain of peace, plenty, purity, and perfection : Out of thee, is neither pleasure nor profit, neither praise nor preferment, neither liberty nor liberality, neither peace nor purity, neither life nor love, neither honour nor happiness, I will therefore remain in thee only, love thee only (O only amiable object !) for evermore.

Dilectus meus mihi, & ego illi.

My Beloved is mine, and I am his.

Errata.

P Age 40. line 11. add, and. p. 82. l. 26.
 farther r. further. p. 88. l. 26. week
 r. weak. p. 134. l. 15. dele, of. p. 138.
 l. 4. dele, and. p. 155. l. 16. dele, and.
 p. 158. l. 19. his, r. this. p. 161. l. last.
 the with, r. with the. p. 170. l. 27. committed,
 r. omitted. p. 225. l. 24. anther, r. another.
 p. 250. l. 15. meery, r. mercy. p. 278. l. 4.
 make, r. makst. p. 291. l. 10. dele, out.
 p. 313. l. 10. Motner, r. Mother. p. 319.
 l. 7. old, r. hold. p. 345. l. 7. 336. r. 311.
 p. 365. these are 12 lines repeated. p. 371.
 line penult. Greator, r. Creator. p. 408.
 l. 2. beautifying, r. beatifying.

FINIS.

